

THE NEW-JERUSALEM MAGAZINE.

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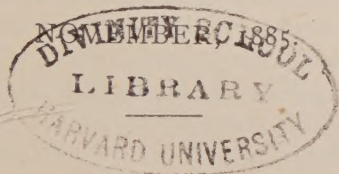
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THE
NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. II.



PROFESSOR DRUMMOND'S BOOK.*

I.

PROBABLY few works within the last thirty years have attracted as much notice, or been as extensively read by thoughtful people on both continents, as Drummond's "Natural Law in the Spiritual World." And this fact must be hailed by New-Churchmen as among the encouraging signs of our times. It shows the providential preparation which is going on for the wide reception of the New-Church theology, especially among independent and scientific thinkers. The following, which is from the London correspondent of the *New-York Tribune*, will be read with interest, and will form a suitable introduction to what we may have to say of Prof. Drummond's remarkable book. For although this work received an able, intelligent, and appreciative notice by the editor in the pages of the MAGAZINE more than a year ago (May, 1884), there are reasons why it should, as we think, receive further attention at this time. The *Tribune* correspondent writes:—

"LONDON, May 15.

"Grosvenor House has been crowded the last three Sunday afternoons by a very fashionable company, mostly ladies, to hear

*"Natural Law in the Spiritual World." By Henry Drummond, F. R. S. E., F. G. S. New York: James Pott & Co., 12 Astor Place.

discourses by Prof. Drummond. The Professor long since set people talking about him by his well-known book, 'Natural Law in the Spiritual World'; a book now in something like its fortieth edition. He came to London by invitation of Lord and Lady Aberdeen, and has all the advantage of their powerful patronage.

"A discourse in the large drawing-room of Grosvenor House by a Divine thus doubly introduced, is a very different matter from a discourse in a church. There was a rush to hear Prof. Drummond; you had to go an hour before the time if you wished to make sure of a seat. Cards of invitation were sought for by the most select, and if you made a call on one of the audience later in the afternoon, you found Prof. Drummond and his addresses the chief topic. Undoubtedly he was liked; the impression he made was, in some cases, a deep one. To the majority he seemed a young man of real convictions and much knowledge, with a lucid method, not perhaps persuasive, but with power enough to fix the attention of his fashionable friends, and hold it. There is nothing but praise for him in any quarter, and society shows its gratitude in its own way for the spiritual entertainment which this young Glaswegian has provided for it. He is lionized to a point which might turn a head not solidly balanced on a pair of broad, Scottish shoulders. You will be asked to meet him at dinner and after dinner, and the outstretched fingers of fair women point admiringly to him in the crush of smart parties. And I have a note to-day to the effect that, in consequence of a widely-expressed wish, Prof. Drummond will give one more address at Grosvenor House next Sunday.

"A man and a book capable of concentrating all this attention, must have in them something very much out of the common. It is too late to question the potency of a volume on religion, which within two years has been bought by forty thousand men and women, and read probably by twice that number. It is a book one has heard of from the most opposite quarters. It has been a subject of conversation in drawing-rooms long before Lord Aberdeen brought its author to Grosvenor Square, and asked London to listen to him in Grosvenor House (the Duke of Westminster's residence). One of the busiest and ablest men in London told me last year that he had read every word of it four times over; and proceeded to prove his familiarity with it by a full summary of one important chapter."

We have read every line of Prof. Drummond's book twice, and a large portion of it three times, with absorbing interest. It is the first successful attempt we have ever seen, by one outside of the nominal New Church, and betraying no familiarity with its teachings, to show something like a solid scientific basis for theology; and such a basis it must have if we expect it to win or retain the reverent regard of thoughtful and robust minds. The book is pervaded by a free, fearless, and earnest spirit; and though evincing a kind and friendly feeling toward all denominations of Christians, it is clear that its author sees very distinctly the defects and inconsistencies, the confusion and contradictions, in the reigning theology, and the great need there is of its doctrines being so modified as to bring them within the scope of the unperverted intellect and in harmony with reason and known law. Thus he says:—

“The effect of the introduction of Law among the scattered Phenomena of Nature, has simply been to make Science, to transform knowledge into eternal truth. The same crystallizing touch is needed in Religion. . . . Can we shut our eyes to the fact that the religious opinions of mankind are in a state of flux? And when we regard the uncertainty of current beliefs, the war of creeds, the havoc of inevitable as well as idle doubt, the reluctant abandonment of early faith by those who would cherish it longer if they could, is it not plain that the one thing thinking men are waiting for is the introduction of Law among the Phenomena of the Spiritual World? When that comes we shall offer to such men a truly scientific theology.”(p. ix.)

He speaks also of the “adulterations of theology,” which he thinks it important to remove, and of “the protest of reason against the monstrous overgrowths which conceal the real lines of truth,” and which he says “summon us to search for a surer and more scientific system.”

“If the removal of suspicion from Theology is important,” he says, “not less important is the removal of its adulterations. . . . The adulterations are the artificial accumulations of centuries of uncontrolled speculation. They are the necessary result of the old method and the warrant for its revision—they mark the impossi-

bility of progress without the guiding and restraining hand of Law. . . . It is recognized by all that the younger and abler minds of this age find the most serious difficulty in accepting or retaining the ordinary forms of belief. Especially is this true of those whose culture is scientific. And the reason is palpable." (pp. xix, xx.)

And the author has rendered no mean service to the cause of religious truth and progress, by insisting in his eloquent and forcible way, that Law presides throughout God's universe both spiritual and natural; and that any system of theology, the doctrines of which cannot authenticate their claim to our regard and acceptance by showing us clearly that they fall within the sphere of Law, cannot be expected long to retain the respect and homage of thinking men. This is what the New Church has been proclaiming for the last hundred years. Let the mind of Christendom become thoroughly imbued with the idea that religious doctrines should have something more solid and substantial to rest upon than the opinion or authority of by-gone generations, and the way will then be open for the rapid spread of the doctrines revealed from heaven.

New-Churchmen, before carefully reading Prof. Drummond's book, are inclined to question the truth of what the author apparently intended to teach by the title. They are inclined to think it as great a mistake to speak of natural law in the spiritual world, as it would be to speak of natural time, or natural space, or any natural phenomenon in that world. We see that this opinion of the author's meaning was publicly expressed by some of the distinguished members of the London Swedenborg Printing Society at their last annual meeting. A New-Church minister is reported to have offered a resolution on that occasion, in which occur these words: "That this Society is convinced that it is impossible to apply natural law to the spiritual world, because spiritual and natural things are discretely different." And another minister, seconding the resolution, in the course of his remarks on that occasion, reaffirmed the same thing; and from the printed report of the proceedings, there appears to have been not a dissenting voice. And Prof. Drummond's name being men-

tioned by the speakers, shows that the resolution was especially aimed at his book.

We find the same opinion expressed by Dr. Wilkinson in his late work, "The Greater Origins and Issues of Life and Death." Thus he says, (and on the same page gives the title of Prof. Drummond's book):—

"Attempt is made in powerful quarters to show that life and nature are continuous, and cohere by lines of sameness of law. In short to show that natural law reigns also in the spiritual world, and thus that there is only one world, which in that case presumed may be the natural world as cognized through the bodily senses." (p. 270.)

We do not so understand Prof. Drummond. He holds, it is true, to the continuity of law, but not of phenomena—not of "life and nature." The two worlds appear to be quite distinct in his mind, and related by "analogy,"—or, as we should say, by "correspondence." Thus he says:—

"The analogy, therefore, is only among the phenomena; between laws there is no analogy—there is continuity." (p. 76.)

We think our English brethren have mistaken the meaning of law, or have confounded it with phenomena. That the *phenomena* of the two worlds, (the natural and the spiritual) are discretely different, is known to every New-Churchman. But are their *laws* discretely different? is the question. Is there one law of life for the natural, and another and discretely different law for the spiritual world? Is not all law essentially spiritual? and essentially the same, therefore, in all worlds, but receiving a different name from the realm of which it is predicated, or where it is spoken of as operative? This is Prof. Drummond's idea. Thus he says:—

"Law in the visible, is the Invisible in the visible. And to speak of Laws as Natural, is to define them in their application to a part of the universe—the sense part—whereas a wider survey would lead us to regard all Law as essentially Spiritual." (p. 55).

And precisely this appears to be Dr. Wilkinson's idea. He

says, "It may be doubted whether, strictly speaking, there are any such things as the laws of nature" (p. 303). "If there are, in a strict sense, no laws of nature," etc. (p. 310). And still more explicitly: "We therefore see clearly that there are no laws of nature; and that the whole order of nature rests upon the foundation that there are no such laws. The laws that reign over, and consequently in, nature, are all of them theological laws, and are decreed on the throne of Almighty God, who in Person, executes the laws through all nature, as well as decrees them" (p. 207). This is true, and does not seem to differ at all from Prof. Drummond's teaching. And if all the laws that reign in and over nature are theological laws, are they discretely different from, and in correspondence with, the laws that reign in and over the spiritual realm? Must not theological laws be identically the same in all realms, however different the order or phenomena resulting from their operation on the different planes of being?

It is, then, we submit, a mistake to confound laws with phenomena. Nor are they to be confounded with energy or potency. Laws do not act upon anything. "They are only modes of operation, not themselves operators." Natural life is discretely different from spiritual life; but how about the law of these two lives? The phenomenon of natural generation is very different from that of spiritual generation; but does the law of the one differ from that of the other? So of natural degeneration; its phenomena are as different from those of spiritual degeneration as matter is from spirit, or the body from the soul; but is not the law of the one identical with that of the other? Natural or bodily growth is a very different thing from spiritual or mental growth, and is promoted by the reception and assimilation of food that is discretely different; but since both are the normal result of the reception and appropriation of suitable nutriment, the law of their growth does not differ as does their food and other phenomena, but is the same in both cases. There is a law governing the association of creatures in the natural world—the law of natural affinity. Beasts, birds, and fishes of like character love to be together. This love is an implanted instinct

or law of their nature. And we call it a natural law because it exists or is operative in the realm of nature. And is not the same identical law operative in the spiritual world? Is the law of association in both heaven and hell any other than this same law which, when operative in the spiritual realm, we call the law of spiritual affinity?

There are, we know, different kinds of life; for life is love, and love is of different qualities according to the plane on which it is exercised; so that we speak of natural love, spiritual love, and celestial love. But the laws of love are not different on the different planes of life, but are everywhere and always identically the same. All life has its laws, and however different the life may be, its laws are ever the same. Take a familiar illustration. Every one knows that the arm or any other bodily member becomes enlarged and strengthened by exercise. And it is equally certain, yet not so generally known, perhaps, that the faculties of the mind and the dispositions of the heart are enlarged and strengthened in precisely the same way; that is, by exercise. The law is the same in both cases, though the phenomena, or the kinds of exercise to which the two are subjected, are very different. Natural exercise is very different from mental or spiritual exercise, and so is natural growth from spiritual growth, and natural birth from spiritual birth; but the law that governs in each case is not different, but is one and the same law. As Prof. Drummond truly says:—

“Wherever there is life, we may expect to find it arranged, ordered, governed, according to the same law. At the beginning of the natural life we find the law that natural life can only come from pre-existing natural life; and at the beginning of the spiritual life we find that the spiritual life can only come from pre-existing spiritual life. But there are not two laws. There is one—Biogenesis. At one end the law is dealing with matter, at the other with spirit. The qualitative terms natural and spiritual make no difference. Biogenesis is the law for all life and for all kinds of life, and the particular substance with which it is associated, is as indifferent to Biogenesis as it is to Gravitation” (p. 46).

But the author admits the possibility of there being new

laws in the spiritual realm in addition to those in the natural, and the old laws may there be invisible or inconspicuous on account of their subordination to the new. And he gives a scientific reason for this admission:—

“Let us begin,” he says, “by conceding that there may be new laws. The argument might then be advanced that since, in nature generally, we come upon new laws as we pass from lower to higher kingdoms, the old still remaining in force, the newer laws which one would expect to meet in the spiritual world would so transcend and overwhelm the older as to make the analogy or identity, even if traced, of no practical use”(p. 47).

And referring to the natural law of gravitation, and saying that “there is no proof that it does not hold in the spiritual world,” he adds:—

“Gravitation may hold for the spiritual sphere, although it cannot be directly proved. The spirit may be armed with powers which enable it to rise superior to gravity. During the action of these powers, gravity need be no more suspended than in the case of a plant which rises in the air during the process of growth. It does this in virtue of a higher law and in apparent defiance of the lower” (p. 42).

This appears to be quite in accord with Swedenborg's revealings. For angels and spirits, he tells us, stand, walk, and run upon a substantial earth, which clearly implies the existence of the self-same law in the other world, which we call the law of gravitation in this. Yet they have the power of rising at will above the earth on which they stand, as men in the natural world have not; which shows that a new law comes into operation, which, without suspending or interfering in any way with the law of gravity, rises superior to it, as the vital principle or law of growth in the vegetable kingdom, rises superior to the inorganic law of gravity, and causes the plant or tree to ascend in defiance of this latter law.

While, therefore, the two worlds, (natural and spiritual) and their phenonema are separated by discrete degrees and form one by correspondence, being related like body and soul, it

cannot be said that their laws are separated in like manner, or stand similarly related. For Law being itself essentially spiritual, must from its very nature be universal, and must be alike operative in both worlds however their phenomena may vary. Natural birth and growth with all their attendant phenomena, correspond to spiritual birth and growth with their attendant phenomena; and the latter are very different from the former, and separated from them by a discrete degree. But this cannot be said of the law that governs in the two cases. The law of natural birth and growth does not differ from that of spiritual birth and growth, as the phenomena themselves differ. On the contrary it is one and the same law that presides in both cases. And so of other natural laws. They extend into or descend from the spiritual world (for law is spiritual in its nature) and are operative there, though often inconspicuous on account of their subordination to new and higher laws.

But some of the chapters of Prof. Drummond's book are so exceedingly rich and suggestive, and so in harmony with Swedenborg, apparently without the author's knowledge or suspicion of the fact, that we must postpone to another time what we had intended to say of them.

Germantown, Pa.

B. F. BARRETT.

I HAVE read and read again the Holy Books. I have read them in very various moods of mind; studying them sometimes like great historical monuments; wondering at them sometimes as at sublime works of poetry. Always in reading them I am moved by a feeling other far than that of mere curiosity or admiration. I feel that I am face to face with a word different from that of the historian or the poet, and under the dominion of a breath that blows from elsewhere than from man.—*Guizot.*

THE MEASURING LINE.

IT is written,—

“I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.”—ZECH. ii. 1, 2.

It is unnecessary to enlarge upon the fact that Jerusalem does not here mean the ancient city bearing that name, but rather the Church. And not the Church merely as an outward, visible organization, but as a living power within men. We read elsewhere in the Word that “Jerusalem shall be called, A city of truth”(ZECH. viii. 3): and also “The city of righteousness, the faithful city.”—Is. i. 26. These terms, while they can apply to no earthly city, fitly characterize the home provided by the Church for the deeper life of man,—the state in which the soul may dwell in peace, and plenty, and security.

Not until we realize that the soul has a city in which it may thus dwell, can we have any understanding of those wonderful chapters that so fitly close the Word. *There* is described in detail a holy city, the *new* Jerusalem, descending from God out of heaven. What is it but a *new* Church,—a new spiritual home for men,—in which no inward want need go unsatisfied, which affords protection from every real danger, and where may be realized that spiritual rest and security to which the Lord invites us when he says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.”—MATT. xi. 28. We do not gain rest, we do not get peace, by having our outward conditions just right, although myriads are seeking it in that way; but rest and happiness come with right inward conditions. Hence the Church comes, descending from God out of heaven, to provide men an inward, spiritual home which shall not be subject to the disturbances and fluctuations which are incident to what is merely external.

Every one seeks a city to dwell in. Every soul has its inward life—its life of thought and affection—in which it makes its home, its dwelling place. It has its ideal conceptions of happiness, which may be wholly apart from its external surroundings. It has a life which it would live if it could, and which it does live inwardly, and seeks to realize outwardly. This inward life is our true life, and this inward dwelling place is our real home. So really is it our home, that the home which will meet and receive us in the other world will be but the reflection, the embodiment, of it. This is what the Lord means when He says, “The kingdom of God cometh not with observation (or with outward shew): Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you.”—LUKE xvii. 20, 21. It is the kingdom of God within us that must lead to the kingdom of God without us. If the heart and the intellect have learned to lovingly accept the Lord’s rule—to yield willing allegiance to His truth,—then will the soul, when set free to do so, enter joyfully into that realm where truth holds perfect sway and brings everything into entire conformity with Divine order.

Every soul that is reaching out after a true life seeks a city to dwell in, an inward state of quietness, satisfaction, and security wherein it may experience a feeling of entire peace and safety. We have a graphic description in Psalm cvii. of the condition of one who, seeking such a home, at last finds it: “They wandered in the wilderness in a solitary way: they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto Jehovah in their trouble, and he delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation.”(4-7) It is “a city of habitation” that the Lord seeks to provide in giving us the Church. Hence it is said in ISAIAH xxxiii. 20, “thine eyes shall see Jerusalem a quiet habitation.” It is a restful home for the spirit of man, a home in which there is spiritual peace, plenty, and protection.

The prophet saw in vision “a man with a measuring line in

his hand" who was going "to measure Jerusalem, to see what is the breadth thereof and what is the length thereof."

A measuring line is a standard of comparison. It is a rule by means of which we test that to which it is applied. And a rule is a precept or law, or, in a more general sense, a truth. Therefore truth is the measuring line. Truth is the standard of comparison, the test of universal application. We say an object measures a foot or a yard, because we have applied a rule to it, because we have placed a true foot or yard beside it as a standard of comparison. We say a man is dishonest because when the rule of honesty is applied to him he is found lacking. The measure, or test, used to determine this is the truth that shows us what is honest. And so is it upon every plane of life. Truth, or the knowledge of truth, is the measuring line; it affords a standard by which to test the material, the mental, and the spiritual possessions of men.

He who has a knowledge of the truth upon any subject has a measuring line in his hand. The thorough mathematician has a measuring line by which he may determine the forms and quantities of natural things, and compute times and distances. The chemist has his measuring line, which deals with the constituent elements of material objects and their qualities. The same is true of one who has mastered any branch of science. His acquaintance with its known and established truths gives him a measuring line by which whatever comes properly within the limits of that knowledge can be tried and tested.

The instructed and skilled physician goes to his patients with a measuring line in his hand. He applies his knowledge of the bodily organism and of its conditions in health and disease, to each case that comes before him. He thus tests, or measures, the conditions he is to meet, and so determines the remedial agents to be used.

In the passage before us, the man with the measuring line in his hand was going to measure Jerusalem to find the length and the breadth of it. This use to be made of the measuring line reveals the nature of it. It is a knowledge of spiritual truth — of truth of a higher kind and upon a higher plane than

that of which the man of science makes immediate use. Moreover, it is a kind of knowledge that is gained not by observation and experiment, but by revelation. The holy city, New Jerusalem, comes down from God out of heaven. Hence it cannot be measured by any earthly standard — by any measuring line of human device. The Church and all that pertains thereto must be measured by a heavenly standard — by a measuring line given from heaven. The knowledge which we gain about the Lord, about the spiritual world, about the true way of life is *revealed* knowledge. It is a knowledge that we could not gain by any exercise of our natural powers or faculties. It is, however, a knowledge that addresses us as rational beings and calls for an exercise — yea, the highest exercise — of the rational powers.

The truth that comes from heaven and claims our acceptance finds confirmation in everything of earth, and more than all, finds confirmation in all our own deeper experiences. Every word that descends from above is confirmed in the mouth of two or three witnesses. As it enters into the affections, the thoughts, and the activities, they all respond to its truthfulness. Who, that has been instructed in a false faith and has in later life come to an intelligent knowledge and understanding of the truths of the New Church, but has said within himself, That is what I always felt ought to be true! If the mind has confirmed itself in falsity and come to love it because it has become interwoven with self-love and self-interest, the genuine truths of heaven meet with no inward response. But if the mind be open and the fountain of life within be kept pure, every word of Divine revelation may be established in the mouth of two or three witnesses. When the truth is seen, it will be accepted, and will be found true: true to the intellect, true to the heart, true in practical life.

Every soul that thus knows and recognizes the truths now revealed from heaven has a measuring line in his hand. And he goes to measure Jerusalem to see what is the length thereof and what is the breadth thereof. The measure of length has respect to what is good and the measure of breadth to what is true. We intuitively call the line *length* which stretches

away in front of us. And we inwardly front, or look toward, that which we deem the highest good. The end upon which the eye is fixed and toward which we earnestly press, that we deem our good. And that which gives breadth to our efforts, which supports us on the right hand and the left, which reveals to us the effective way of attaining the end before us—that is the truth. Therefore to measure Jerusalem, to see what is the length thereof and what is the breadth thereof, is to be able to discern the good of the love which it inculcates and the truth of the doctrine which it teaches.

He who has a measuring line in his hand, he who knows and acknowledges the truths now revealed from heaven, he is able to enter into the things of the Church, to more and more fully realize and estimate the good which it brings and the truths which it reveals. With this view of the meaning and significance of the several elements of the passage before us, we are now prepared to briefly consider the use of the measuring line, and the means of obtaining it.

First, then, as to the use of the measuring line. A general answer to this question has been already given, and is plainly brought out to view in the text. To measure Jerusalem. To enable us to discern and estimate the quality of the Church,—to test the good and the truth which it brings to us with a view to making it more fully and distinctly our own.

The measuring line was seen in the hand. It is to be brought down into the activities; it is to be constantly in use. He who sees the truths of heaven and loves them, seeks to keep them continually before him. He needs them for daily and hourly service. They are his standard for measuring his feelings, his thoughts, his conduct. A feeling comes into his mind of doubtful quality. He applies the measuring line to test it. Is it kind? Is it unselfish? Is it helpful? The measuring line, if faithfully applied, reveals its quality. It shows wherein it is lacking; and he refuses to cherish it; he sedulously puts it away. The same use must be constantly made of the measuring line in testing the thoughts, the words, and the acts. The measuring line must be in the hand, ever ready for use.

Moreover, the more the measuring line is used, the more it will be used. As the length and the breadth of Jerusalem are discerned, we grow more exacting of ourselves. We look more deeply and carefully into our lives. We are less satisfied with our conformity to the truth. If we are not more exacting with respect to our words and deeds, we are so with respect to the spirit that enters into those words and deeds and gives them their quality. The standard is applied—the measuring line is used—where its use would once have been unthought-of.

The measuring line has another and important use to us all. It affords the standard by which we are to test all that claims to be good and true in the world about us. Never was there a time in which this was more urgent than at present. Society is in a general state of upheaval. The Church is widely acknowledging the uncertainty, if not the falsity, of its standards. Upon both the higher and the lower planes of life, the world is asking What is true? and What is good? and various are the answers given; numerous are the false standards that are set up. We behold everywhere the fulfilment of the Lord's words, spoken of these very times: "There shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect."—MATT. xxiv. 24.

In the midst of this doubt, and uncertainty, and confusion, it is important to keep the measuring line constantly in the hand; to apply the standard of heavenly truth to all the confused and doubtful utterances of the world.

The Lord said, when in the world, "When he, the Spirit of truth shall come, he shall lead you into all truth;" or, in accordance with another reading, "He will guide you into the truth."—JOHN xvi. 13. The New Church arrogates nothing to itself when it claims to possess "*the* truth." It is not of human device, or of human origin. It is truth that the Lord has given to the whole world, in accordance with this and other promises. It is heaven-descended, not earth-derived. The holy city, New Jerusalem, which was seen coming down from heaven, had flowing through the midst of it a

pure river of water of life,—a perennial and exhaustless stream of Divine truth. And the descent of this city was followed by an invitation as broad, and free, and emphatic as language could make it. “The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—REV. xxii. 17. The truths upon which the New Church rests come to all men, and all may receive, and examine, and adopt them. The soul that thirsts to know about the Lord, about heaven, about the way of life, about the Word, the fountain of all truth, may drink and be satisfied. He will find the truths now revealed speaking to him, “not as the Scribes, but as one having authority.” He will find in them a final utterance, a standard, which shall dissipate doubt and remove uncertainty.

He who has examined these truths and found them to be what they claim,—rational, self-evident, axiomatic,—cannot be accused of arrogating anything to himself when he asserts them to be “*the* truth.” He simply accepts what is given him from heaven—upon its own evidence. The mathematician accepts the truths of mathematics as unquestionable verities, because he sees that in the very nature and constitution of the outward universe, they must be such. He arrogates nothing to himself in so doing. He simply accepts the order of the universe as it is rationally revealed to him.

So he who receives the Lord’s new and fuller revelation of Himself, as promised in the Word, and now made known in the writings of Swedenborg, arrogates nothing to himself. He simply accepts the order of the spiritual universe as it now stands rationally revealed to him from heaven. He uses the measuring line rationally, but at the same time he recognizes its origin, and looks hopefully forward to the time when the whole world shall see in it a standard which shall resolve doubts and uncertainties, and make known to all what is “the measure of a man, that is, of the angel.”—REV. xxi. 17.

And those who have this measuring line in the hand need to constantly use it in testing what presents itself as good and true. When any other way of salvation is taught than that of

obedience to the Divine commandments, the measuring line must be applied to it to reveal its irrationality and deficiency. When any other idea is presented, or suggested, concerning the Lord Jesus Christ, than that He is the one and only God, in one Person, centring all Divinity in Himself, as the body centres all the man in itself, then must the measuring line be applied to it, and its falsity be unveiled. Thus must every error, every false conception of what is good or what is true, be brought to the test of the measuring line.

And now, in a single word, how are we to gain possession of the measuring line? First, there must be some study,—there must be some willingness to learn. Spiritual truth does not come by intuition. It must be acquired much like other truth. It has this quality, in common with other truth, that when the general principles are grasped, the details come easily and fall into their right places. It is not difficult to learn the truth. It is not necessary to read all of the works of Swedenborg. We easily learn what we hunger to know and long to use. A little truth grasped and applied to the life will unfold itself like the seed cast into the ground; will bud, and blossom, and bear fruit within us.

But, in the second place, we must be open-minded. “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”—MATT. xviii. 3. A disciple is a learner, and a learner must be teachable, must be willing to learn, must put away the doubts that have their origin in self-intelligence and pride of intellect. There must be present an affirmative state with respect to all the Lord’s teachings. There must be a reverent, thankful willingness to receive the truth he has so abundantly provided. There must be a readiness to put aside those natural thoughts and feelings that so often becloud the mind and prevent a clear view and a firm grasp of the truths of heaven.

And, thirdly, there must be a love of the truth for its use. It must be to us a measuring line in the hand. Its acquisition is not to be a mere intellectual exercise. It is not to be a restless seeking after something new and naturally interesting, but a serious study,—a study for the sake of the life.

And the promise is, "If any man will do His will, he shall know of the doctrine."—JOHN vii. 17. He shall gain insight into it. There is no commentary that so opens and illumines Divine truth as the effort to use it. "A good understanding have all they that do His commandments."—Ps. cxi. 10.

If our hearts are open to love the truth, and our ears to hear it, if our understandings are open to see its teachings, and our hands ready to do them, then may we receive the measuring line in our hand, and with it "go forth to measure Jerusalem, to see what is the length thereof and what is the breadth thereof."

Yarmouth Port, Mass.

WILLIAM H. MAYHEW.

THE DAY IS AT HAND.

In darkness we rallied as party and tribe,
Nor heard the great heart of humanity beat,
Nor heeded the voice of the Christ, low and sweet,
Midst flaming anathema, shibboleth, gibe—
As one in the light of the morning we meet.

God's pity upon us? How much we have erred!
How blindly we rushed to the thick of the fight,
And wounded our brother; we fought in the night;
And men have been slain for the sake of a word
They spoke in the dark, that was meant for the light.

The night is far spent, the day is at hand,
When down from the well-rounded form of the creed
Shall sweep the white robe of the merciful deed,
And over the desolate fields of the land
The Sower of Kindness shall scatter his seed.

In quest of the Truth moves the vanguard of souls;
The myths of the ages are melting away
Before the calm gaze of the heart-searching day.
On temple and altar, on time-honored scrolls,
The light trembles down. Let us praise; let us pray.

— *Rev. A. F. Hough, in Independent.*

THE NEW MOVEMENT.

III.

THE ninth Letter on spiritual subjects (new series) sets forth, in some detail, the process by which the redemption of the hells is to be effected. This redemption, elsewhere called "the central fact in the experiences of G. W. C.,"—in other words, the main feature of the "new movement,"—is asserted to be in harmony with the doctrines of the New Church, so that those who "persist in saying that such things are impossible," do it "in face of the whole Swedenborgian philosophy." An examination of this claim will show, I think, that such things are not possible, unless some of the most important principles of that philosophy are put aside.

The main point of the theory is the return of the evil spirit into ultimates with a celestial man whose spiritual senses have been opened. This return is effected by "a veritable obsession"; whereby "he returns into nature through him, and is virtually resurrected from the dead, and capable of thinking in time and space, and of doing all things under natural conditions." The evil tendencies of the obsessing spirit, meanwhile, are held in check by a passive resistance, inspired by the Lord, on the part of the celestial man, and the spirit "thus acquires a new chance and new means for repentance and reformation in ultimates."

The first thing that strikes us in this theory is the singular starting-point assigned for the reformation of evil spirits. For what is obsession? It is an act of spiritual violence by which a spirit crowds himself in between the man's soul and his bodily organs, thrusting the former, as it were, into a corner and usurping control of the latter, using the man's tongue to utter his blasphemies, and writhing and contorting his limbs in all unnatural ways. As it is the very worst class of spirits, such as Sirens, the deceitful, the perseveringly revengeful, the adulterous, with whom the obsessing tendency is most pronounced, it would seem as if such would be the

first to spy out and avail themselves of the new chance. If the starting-point of reformation were placed in states when severe punishments had, for the time, broken the desire of evil spirits to do mischief, or in those states of "lamentation" in which they bewail their lot in abject misery, there would be more show of reason; but that the very summit of wickedness in act—an out-and-out rebellion against a plain law of the Divine order—should be the turning-point of conversion, is hard to understand, as good spirits cannot be supposed to have such tendencies, nor consequently to have such opportunities for improving their final lot. It follows that the law of retribution according to works done in the body, would be vigorously enforced against them, while it was relaxed in favor of the worst of the infernal crew. While the former could not increase the measure they had acquired in earthly life, the latter would be admitted even to reverse it. All-just as the Lord is, it is impossible that he should, in this way, "have in his house a measure and a measure, a great and a small."

The author does not explicitly tell us wherein the means of reformation for the obsessing spirit consist; doubtless, however, he would have us understand them to be the ultimate knowledges of truth. So long as his exteriors remained closed, he could no more avail himself of these knowledges than one who had a quantity of gold and silver coin in his safe could take it out while the key was lying at the bottom of the ocean. It is by coming into communication with the celestial man that the ultimate is re-opened, and the one talent which had been "taken away from him" for non-user in the life of the body, is virtually restored. Just here, however, the question presents itself, whether these knowledges are taken from the memory of the medium or that of the reforming spirit. The author does not decide the point, but whichever way we may choose to answer the question, we have to encounter serious difficulties. That a spirit, who can extend his influx downward into the very muscular system of the medium, can clothe himself with the knowledges he finds in his memory, may be conceded. But see what follows. The spirit, reformed on this supposition, interiorly, without

any re-ordination of his own ultimates, would, after separation from the medium, have the correspondence between his interiors and his exteriors permanently destroyed; the former no longer resting on the latter, as a "house on its foundations," he could not but remain in perpetual and hopeless dissidence with himself.

To the other supposition, namely, that the spirit re-enters on the use of his own earthly memory, and profits by the knowledges he finds there, as he might have done in his life on earth, it is to be objected that this would be a violation of one of those laws of order which the Lord, from his Divine wisdom, watches shall not be broken as to the smallest jot or tittle. Some Divine laws are subject to infringement through human perversity, such as this one: that no one is admitted into goodness and truth in a degree beyond that in which he can be maintained in them to the end of his life on earth. On the other hand, that man's will shall be left free, is a law that has not been infringed in the slightest particular, and never will be, whether in this world or the next. Of like eternity is the law—

"That man after death is no longer capable of being reformed by means of instruction, as he is in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and is incapable of being opened, as not being spiritual; and that the interiors, which belong to the internal and external mind, rest upon that plane, like a house upon its foundation."—*H. H.*, n. 480.

The safety of the universe depends on the Divine observance of this law as to every "jot and tittle." If the ultimate of an angel could be re-opened, he would be subject to having all his evils, hereditary and actual, actuated by infernal influx. If he might resist, under these circumstances, he might also fall, in which case heaven would be changed with him into hell. But as heaven would not be heaven if its happiness were not perfectly secure, the Divine Providence adheres inflexibly to the law above enunciated; although in a partial view of things, it seems to bear hard upon the angels of the

first and second heaven, to whom it interdicts all ascent to the third. To the objection, on the other hand, that it makes the lot of the wicked unchangeable after death, those who wish to justify the ways of the Lord, as they are revealed, instead of attributing to him fanciful ways of their own invention, can answer that the law in question is one of benevolence towards them, since their return to ultimates would lead them into ever new wickedness, and so into an ever fresh enlargement of their measure for sin, and consequently for suffering. To this great law, therefore, we cannot go wrong in applying the words of the psalm: "All His commandments are sure; they stand fast for ever and ever, done in truth and in uprightness."

Granting, however, that, in the one way or the other, these ultimate treasures are again made available, whence comes the disposition to use them? Truths of genuine quality and copious abundance will be given in vain if something of good, previously existing in the will, does not stand ready to call in their aid. A sponge put in contact with water will imbibe it, but a stone has no pores to give it entrance. The obsessing spirit that once said to the Lord, "What have I to do with Thee," manifested that repugnance to all goodness, which no one, coming as he did from the hells, could fail to bring with him. If this mind remained unchanged it would make him deny, revile, and trample on all truth. But how could a change be brought about where no beginning can be made? How can good disposition find entrance, where the false of evil holds all the avenues of the mind and repels it at each one? It is vain to say that the evil spirit will take something of good disposition from the man he is in contact with. Goodness in the one may wake up goodness in another if it only slumbers, it cannot possibly raise it from the dead. There is no such thing in the spiritual universe as the transfer of one man's good to another. The unchangeable law there is "the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." And as the first movement of good in the will cannot come from the medium, so neither can it come from heaven — from which the

spirit has been plenarily separated—as we learn from the following passage:—

“‘He shall cut him off’ (MATT. xxiv. 51) signifies separation and removal from goods and truths; for they who are in the knowledges of good and truth (as they who are within the Church) and yet in the life of evil are said to be cut off or divided, when they are removed from those knowledges; for the knowledges of good and truth are separated from them in another life and they are kept in evils and thence also in falses; lest by the knowledges of good and truth they should communicate with heaven, and by evils and consequent falses should communicate with hell, and thereby should hang between each.”—A. C., n. 4424.

It was ascertained as the result of visitation and search to the very fingers’ ends (H. H., n. 463) while they were yet in the world of spirits, that the will of good had no existence with them. And there is no other way of accounting for its subsequent introduction than to suppose that it is implanted in them *ex coacto* by an act of Divine omnipotence. But how does this agree with the doctrines of the New Church?

The author is inclined to think—though without positively deciding the point—that cases of the kind he supposes could not have arisen before the institution of the New Church. One does not see why. There were celestial men, although they were few, under the first Christian dispensation, there were spirits then inclined to obsession, and the Lord had glorified His Humanity. Everything necessary to the result being present why should it not have had place? There was at least one celestial man, who was the subject of such obsessions as the Letters speak of. It was Swedenborg himself:—

“Spirits with me were altogether as if they were themselves in the world, seeing through my eyes, hearing those who spoke through my ears; they could, had it been permitted, have spoken in their own speech with others, written in their own style by my hand to others, could have touched others by my hand; they were able thus to possess my whole body.”—S. D. Index, Art. *Obsessus*.

He had thus the opportunity of “redeeming” these spirits had the thing been possible, and surely he did not lack the

will to do it. If it be said, that he did not possess the special qualifications for such a use, it may still be asked, how one, of his deep perceptions, should not only have overlooked the possibility of the thing, but should have constantly denied it.

At any rate there was one celestial man, born such, from whom we might have expected this miracle. The Lord, while he was in the world, admitted into himself temptations from all who were in the hells. As he mourned over them and prayed for them (Ps. xxxv. 14) while they were exerting all their malice against him, we may be sure that he would have admitted their influx even into his body, if they could thereby have been saved. There could have been no lack of "bearing and forbearing" in his dealing with them; but what was the result? They continued to the last to "hate him without a cause"; they had to be "cast out, as the mire of the streets" (Ps. xviii. 42). He saw clearly that there were limits beyond which the Divine Mercy could not go in saving the human race. This is why, after obtaining the salvation of the classes represented in the story of Abraham interceding for Sodom by the successive numbers fifty, forty-five, forty, thirty, twenty, and ten, he stopped at the latter number. His perception from the Divine showed him that the Divine Mercy in all its operations made itself over to the Divine Wisdom, and never transgressed the bounds which that prescribed. As every prophet represented the Lord, we may apply to his perception with regard to those who, in spiritual character, resembled the Israelitish nation the words of the prophet Jeremiah: "Therefore pray not thou for this people; neither lift up cry nor prayer for them; neither make intercession to me, for I will not hear." To the same effect He said in His prayer of intercession: "I pray not for the world, but for those whom Thou hast given me." The limits to effectual intercession which He perceived in the world, He observes, and will observe, to eternity, in the government of the universe.

Swedenborg had experiences similar to those attributed to G. W. C., but without drawing from them any conclusions like his. Under the heading, "Concerning evil spirits, that

they can lie down and feed with those who are faithful, according to ISAIAH xi. 4, 5, 6, 7," we read as follows:—

"Today also it has been proved to me by living experience how the evil, nay, the worst of the devil's crew, can be present and use their utmost endeavors to destroy the things of faith, but that, although exerting themselves to the utmost, it was still without any force or power; so that it was distinctly shown me that they lay down and fed (with me), inasmuch as they heard the things which were of faith. It is shown in ISAIAH xi. 4, 5, 6, 7, how evils can be in man and yet not hurt him, so that a man fears nothing from the evils done within him when he lives in the hand of God Messiah; the like is the case in the Church, as also in the celestial kingdom, at the present day, and (will be) afterwards when evil spirits shall learn,—but these are arcana to be spoken of with prudence."—S. D., 154.

The term "lying down" in this passage may be taken to mean a temporary subsidence in the malicious passions of evil spirits; this would naturally be accompanied by a more quiet state, in which they would hear the things of faith, from such a desire of knowing about them as evil spirits are capable of. The idea that they would learn anything spiritually profitable to themselves, is excluded by the whole tenor of the passage.

What support, now, is given to the ideas set forth in the Letters by the three passages from the "Arcana" cited in their favor in the April number of the MAGAZINE? The first runs as follows:—

"It would be impossible that there should be any such thing as punishment, unless use was the end aimed at by the Lord; for the Lord's kingdom is a kingdom of ends and uses; but the uses which infernal spirits are able to promote, are most vile, and when they are exercised in promoting those uses, they are not in so great a state of torment; but on the cessation of such uses, they are cast again into hell."—A. C., n. 696.

How can a mere diminution of torment with evil spirits while they are doing vile uses in the middle world, be thought to sustain the bright picture given in the Letters of the permanent change in their lot? How does their being cast back again into hell, without—as we learn from another

passage — being ever taken out again after complete vastation, consist with the thriving and still improving “colony” that has been lifted out of the abyss and settled in the world of spirits?

In A. C., n. 6977, the second passage appealed to, far from support, we find a direct contradiction of the new views. Speaking of “a total inversion of state,” Swedenborg says:—

“The reason why it is rarely the case with man whilst he lives in the world, is, because he is then continually kept in a state capable of being reformed; but after death his life follows him and remains in the state which he had procured to himself by the whole course of his life in the world; then he who is in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good is taken away from him, in consequence whereof he remains in evil and the false.”

The number is referred to, I suppose, for the sake of its concluding passage:—

“This inversion of the state is of such a nature that it cannot any longer be amended as to the interiors, but only as to the exteriors, namely, by fear of punishments, which being often endured, compel the spirits at length to abstain from evil, not out of freedom but by compulsion, whilst the lust of doing evil still remains; which lust is kept in check by fears, as was said, which fears are the external and compulsive means of amendment; this is the state of the evil in another life.”

The interior reformation which the Letters suppose is here plainly excluded.

In the remaining number, (A. C., n. 7541) we read,—

“Moreover man in the other life enters into new states and undergoes changes; they who are elevating into heaven, and afterwards when they are elevated, are perfected to eternity; but they who are casting into hell, and afterwards when they are cast, endure evils continually more grievous and this until they dare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment, the lust to do so always remaining.”

One would say that a more explicit denial than this of “redemption from the hells” could not be formulated.

But what becomes of the alleged harmony between the Letters and the sacred principles of the New Church in view of the following passage? * "This [the redemption of the hells] is the point upon which he [G. W. C.] will be immediately rejected by those New-Churchmen who do not revolt at Swedenborg's confident assertion of the eternity of the hells." "Confident" here is evidently the equivalent of groundless, false. This sentence has made its appearance, indeed, since the April number of the *MAGAZINE*, but it only says openly what was implied in "the redemption of the hells" from the beginning.

We must not be led to regard a denial of the eternity of the hells as anything but a very serious error, because their eternity is not in the writings of the Church, but in the same category with the unity of the Divine nature, the Divinity of the Lord's Humanity, and the keeping of the commandments. It *is* put there, however, along with these great principles among primary truths:—

"Primary truths are that God is One, that the Lord was born a man to save the human race, that there is a heaven and that there is a hell; that they come into heaven who have lived well, and they into hell who have lived evilly; also that love to God and love towards the neighbor are the precepts on which the rest hang, and that that love cannot be given except by faith."—A. C., n. 8773.

If the eternity of hell is not explicitly stated here, it is as much implied as the eternity of heaven.

When Swedenborg, in this same number, defines primary truths as "common truths in which and from which the rest are," those who are in danger of being misled by the confident tone of the Letters, may take warning that their first mistake would lead on to others. As a common life informs the whole body of truths, so that the denials of one cannot but weaken all the rest, in the degree in which it is confirmed, so a single error, once entrenched in the mind, tends to call in others, as the howl of a solitary wolf draws the whole pack about him.

Florence, Italy.

ALFRED E. FORD.

* Letter 9, New Series.

PHILIP FRENEAU'S POEM ON THE "TRUE CHRISTIAN RELIGION."

THE following poem will be new to many New-Church readers, although it has appeared before in two of our periodicals.* The name of Freneau is now almost forgotten, although he was a distinguished poet of our country; indeed he may be called the first American poet. He wrote many short poems and songs which were famous in the Revolutionary War. Freneau's name is unpleasantly connected with that of Thomas Jefferson, by whom he was appointed a translator in the State Department at Washington. At this time he was editor of the *National Gazette*, in which attacks were made upon Washington's administration. The latter believed that these attacks, though written by Freneau, were instigated by Jefferson, and so wrote to Jefferson. So Freneau has been considered by modern historians as a hired scribbler of Jefferson, but he was a man of great genius. It has been said that Walter Scott copied his lines, or plagiarized from his poems. But how came he to write a poem on Swedenborg's great work? My surmise is, that it was from his connection and relations with Francis Bailey, the printer of Philadelphia, the first to receive the doctrines of the New Church in America, and to publish them.

Bailey published an edition of Freneau's poems as early as 1786. In 1794 he published the *Freeman's Journal*, and in this paper the following poem was published. We find it copied and printed by the *Columbian Centinel* of Boston, September 20, 1794.

Whether Freneau was a receiver of the New-Church doctrines, I do not know. The poem would indicate that he was, or that he certainly understood them. Bailey and he must have been very intimate. They were jointly concerned in another publication in Philadelphia called the "United States Magazine," Bailey being publisher and Freneau editor. In

* The New-Jerusalem Messenger, and The New-Church Monthly.

the number of the "Columbian Centinel" in which Freneau's poem appeared there is an advertisement of New-Church books published in Boston by Thomas and Andrews, in that year, as follows; "A Treatise on the Nature of 'Influx,'" translated by Hartley, with his preface, and "Sandel's Eulogium"; "New Jerusalem and its Heavenly Doctrine," translated by Clowes; Chapters I.-III. of "Arcana Cœlestia" with preface by Clowes; "Dialogue concerning the Sacrament," by Clowes; "The Divinity of the Redeemer, explained for the use of children," by I. Holden, M. D. The publication of the poem in the "Centinel" and of these books was due, probably, to the Rev. Wm. Hill, who came to Boston from England in that year. Freneau was of Huguenot descent, but was born in the city of New York. He perished in a snow storm in New Jersey in 1831, in the eightieth year of his age.

Brookline, Mass.

WILLARD H. HINKLEY.

ON THE HON. EMANUEL SWEDENBORG'S UNIVERSAL THEOLOGY.

In this choice work, the curious eye may find
 The noblest system to reform mankind;
 Old truths confirmed that skeptics have denied,
 By most perverted, and which some deride;
 These truths Divine like heavenly visions grow
 From the vast *influx* on our world below;
 Here, like the blaze of our material SUN,
 Enlightened reason proves that GOD IS ONE.
 As *that*, created in itself, a Sphere,
 Illumines all nature with its radiance here,
 Bids towards itself all trees and plants aspire,
 Awakes the winds, impels the seeds of fire,
 And, still subservient to the Almighty plan,
 Warms into life the changeful race of man;
 So, like that sun, in heaven's bright realms we trace
 One power of Love, that fills unbounded space,
 Existing always, by no borrowed aid,
 Before all worlds, eternal, and not made:
 To that indebted, stars and comets burn,
 Owe their first movement, and to that return.

Prime Source of Wisdom, all-contriving Mind!
 First spring of reason, that the globe designed,
 Parent of ORDER, whose unwearied hand
 Upholds the fabric that His Wisdom planned,
 And its due course assigned to every sphere,
 Revolves the seasons and sustains the year,
 Pure light of TRUTH where'er the rays combine,
 Thou art the substance of the power Divine!
 Naught else on earth, that full resemblance bears,
 No sun, that lights us through our circling years,
 No stars, that through yon heavenly mansions stray,
 No moon, that glads us with her evening ray,
 No seas, that o'er their gloomy mansions flow,
 No forms beyond us, and no shapes below:—
 Then slight, ah! slight not this instructive page
 For the low follies of a thoughtless age:
 Here to the truth by Reason's aid aspire;
 Here the gay visions of the blest admire;
 Behold that Heaven, *in these neglected lines*,
 In whose vast space perpetual daylight shines;
 Where streams of joy thro' plains of pleasure run,
 And night is banished from so bright a sun:
 Plunged in that gulph, whose dark unfathomed wave
 All tongues and nations to destruction gave,
Here man no more disgraced by death appears,
 Lost in dull slumber thro' a waste of years,
 No empty dream, or still more empty shade,
 Remains the substance but the form decayed,
 Sees what he saw, knows what before was known,
 The same ideas, but more perfect grown,
 Where parted souls with kindred spirits meet
 Rapt to the bloom of beauty all complete!
 In that celestial, vast, unbounded sphere
Nought there exists but has its image here!
 All *there* is mind, that intellectual flame,
 From whose vast depth Platonic visions came,
 In which Creation ended and began,—
 Flows to this abject world and beams on Man.

A CLERGYMAN'S WORD TO SCIENTISTS.

THE antagonism between religion and science is due to misapprehension on the part of both the religious and the scientific. The religious, who have been holding dogmatically to what was to a great extent a matter of tradition and of dutiful acceptance rather than of experience and perception, have felt aggrieved by the cool subordination of faith to reason on the part of the scientific, and have taken refuge wherever they could find it, leaving the field to the aggressors. The refuge has been, with the majority of the religious, a recourse to the old anathema. They have hated science, and they have decried it as atheistical. They have spoken harshly in pulpit and press and have rejoiced in making sport of some scientific *dictum*, perhaps misrepresenting it. The Roman Catholic of this sort has said, "The Schoolmen alone are safe to read, because they called nothing in question." The Protestant of a certain sort has asked his clergyman to denounce agnosticism as the latest invention of the devil, and to increase the ritualism which lulls the mind to repose. Even among our own people we have seen more than one who had no hope of modern science and no interest in its progress.

The scientific, on the other hand, have made light of cherished doctrines, discarding with some display of valor their inherited beliefs, and have more than once been so carried away by personal pride as to assert what they had not proved and to assail traditions with hypotheses.

This state of things could not last. The religious must come round at last to a Christian kindness, the scientists must cease hastily to dogmatize; and many have seen all along that when this change was made, and when the opponents began to look each other in the face, there would be no difficulty in finding means of reconciliation, a reconciliation of benefit not only to the feelings but to the intelligence of both parties.

Signs are not wanting of the approach of such a season of concord, most promotive of brotherly feeling and of enlight-

enment. When a young professor in a Scotch university took to evangelical work among the masses, using his science for illustration, a new star shone in the heaven of thought. When he published his missionary addresses in a volume which he called "Natural Law in the Spiritual World," he wrought a revolution in many minds, encouraging the timid and rendering the hopeful exultant. This book will ere long seem no marvel, but no one can deny that the wonderful popularity to which its writer has attained is due to him as a representative of a new class of thinkers of whom people expect a great deal. Professor Drummond's book is not perfect, but it should not be judged so rigorously as to lead one to forget its spirit and instructive power. On the field where angry churchman and sneering scientist have contended so unworthily, Drummond has appeared, strong with the strength of both sides, and has planted the standard of reconciliation.

No New-Churchman can forget that in Swedenborg the religious and the scientific were united, nor see otherwise than that Drummond's is a candle-light in comparison, but this does not lessen the actual value of his happy contribution to literature. Unless we greatly err, Drummond already has a companion in arms. Unless we misread a volume which has come to hand unannounced as yet in any newspaper and unmentioned in any review, a book has been issued which will be as widely read as its illustrious predecessor. We refer to a book issued by Blackwood from the pen of George Matheson, D. D. "minister of the parish of Innellan," which sounds Welsh. The title is "Can the Old Faith live with the New? or, the Problem of Evolution and Revelation." The plan is to consider, without leaning to either side, the teachings from both sources in respect to Creation, Primitive Man, Providence, the Christ, the Work of the Spirit, Divine Communion, and Immortality. Dr. Matheson considers the apparently unpromising question, "Evolution being accepted, would the vital points of Christian doctrine be rendered less credible?" In other words, his purpose is to show that even now, adverse as is the position of scientists to everything which is taught by revelation, there is no necessary antagonism between the two.

Taking for an instance the work of the Spirit, to which an evolutionist attributes nothing, this writer points out that the Force to which Mr. Spencer refers every process, is held by him to be above matter, pervading all matter, not created by matter nor with it, but preceding, forming, and preserving it, and thus doing what revelation ascribes to the Spirit of God. The difference that Mr. Spencer's idea is that of a blind Force, Dr. Matheson does not dwell upon, because it is no part of his purpose to condemn the scientist.

So, again, as to special acts of creation. The revelationist is taught that by a series of creative acts the present state of things was produced, but the evolutionist admits no interposition in the unbroken movement. Dr. Matheson points out that even the evolutionist regards the earth as coming from the sun, that sun from a central sun, that central sun from a fiery nebula, and that nebula from something not itself; so that evolution admits a series of creations, which is the essential part of the doctrine of revelation.

The subject of man's fall is considered. Here the contradiction seems hopeless. Revelation holds to a descent, evolution to a gradual ascent; but the calm essayist points out that evolution only claims an intellectual ascent which revelation admits, though declaring a loss of early innocence.

Even when treating of the Lord there is something to be said. Revelation predicted a perfect man and describes his life. Evolution has no quarrel with the idea of a second Adam, more perfect than the first, and perfection itself. Science denies miracles, yet it expressly holds to a force which is not matter, permeating and controlling it, thus acknowledging in effect the mastery of spirit over matter, which is the acknowledgment of miracle in its true light.

Dr. Matheson is not disturbed by the thought that a race of unintelligent beings may have preceded the human race as we have it. In the saying that the breath of life was breathed into Adam, he finds teaching that the race was first unintelligent and then received its reason.

As to immortality, he points out that evolution holds to the

permanence of life, though forms may be changed, and indeed denies that anything fit to survive can perish.

The essayist makes much of the fact, admitted by evolutionists, that the process of evolution stopped when man was developed, and he points out that this is virtually an admission that the development of man was the end aimed at, which is precisely what revelation declares.

If it had been the author's purpose to do aught but to point out the reconcilability of science and religion, he might have been more pointed in criticism and more energetic in speech; but his purpose demanded perfect coolness and justice, and so successful is he in keeping his feelings in check, that no one can tell to which side he leans. We know no book so absolutely colorless. We have found no clerical writer so judicial. There is great power in this white light. It is itself a good sign.

What reception will the book have? Will the religious condemn its abandonment of all Calvinism and the unfounded in current doctrine? Will the scientists refuse to be taught as to the true bearing of their conclusions? We hope well of both parties. We think that both are getting ripe for conference and covenant. No book may create such a sensation as Drummond's. The style of Matheson is less attractive. By the omission of a full table of contents and of an index, the reader's task is increased. We think, however, that much will be said of it in due time. It enters a field where we have hoped to see our own people succeed, using the light of true doctrine and true science to bring morning out of night; but, if we are not to be leaders, we can give our cordial aid, we can see the coming of a new science and a new religion, the latter dwelling in the former, as does the spirit within the body, sanctifying while it energizes, bringing down blessing upon the scientist in his researches.

Bridgewater, Mass.

THEODORE F. WRIGHT.

THE LORD'S DUAL PERSONALITY WHILE ON EARTH.

THERE is no point so important in the Christian faith, and none upon which Christians have differed so much, as in the view taken of the Lord's identity and personality. From the utter denial of his Divinity to the acknowledgment of his identity with God Himself, there have been and are still many shades of belief, each finding more or less authority in the Word of the Lord.

Great difficulty has been experienced in understanding his relation to God the Father and God the Father's relation to him. The many declarations of Scripture regarding his life and character, each plain in itself, but which appear contradictory one to another, have led many to the belief that there was a son born from eternity, co-equal with the Father, and that Father and Son together constitute the one God, an understanding of whom is impossible to finite creatures.

It is perhaps, not strange that this should be so. The Gospels, in their literal sense at least, contain numerous passages which can be understood in no other way than by supposing that, in some sense, the Saviour was a separate person, inferior to his Father, the God of heaven and earth. He states explicitly that his Father is greater than he; that he could do nothing of himself, but that it was the Father within him who did the works; he prayed in his distress to the Father, and on the cross, being apparently in the greatest fear and desolation, he exclaimed, "My God! my God! Why hast thou forsaken me?"

Such passages as these in the life of the Lord can only be explained on the supposition that, at some times, though not at all times, there was with him a consciousness or a personality lower than that of the Infinite God, a personality which was finite and subject to trials and temptations even as we are. The Divine cannot be tempted, but he was tempted even to the uttermost, yet without sin.

In apparent contradiction to all this the doctrines of the New Church teach us, and are amply supported by Scripture in the declaration, that he was the manifestation to men of the only God; that within him the infinite love and power of the Father was brought down to the lowest plane, where alone it could be of service to the fallen race; that it was the infinite God himself, who alone accomplished the redemption of men and made their salvation possible; that in the Lord was the fulness of the Godhead, bodily.

In the seeming irreconcilability of these two characters assigned to the Lord by the Word, there has been room for the best thought of the ages to exert itself. Even in the New Church, plain as her teaching is, this, the foremost of all doctrines, is not well and easily understood.

A few words drawing a parallel between God the Creator and Saviour, and man created in his likeness, in its bearing upon the Lord's personality, may be of use to some, toward this end. For where should we more naturally look, than to the image of the infinite God as finited in man, for such understanding of that infinite God as our finite minds are capable of receiving. The finite cannot comprehend the infinite. Only as the attributes of that infinite are revealed in finite things, can the ideas of them enter the finite mind. In order to understand in such measure as is possible to us, the wonderful fact of the incarnation and of the personality of the Lord, let us look into the nature of its counterpart in man, in ourselves, and there read something of its story. In the degree in which we understand man, we may be sure that we have advanced in our progress toward a knowledge of God.

Is there then in man,—in the nature of each one of us, this apparent doubleness in oneness which we find set forth in the Gospel history? Most assuredly we shall find it there if we but look aright, and we must find it there if the Christ be one with God.

The trinity of Father, Son, and Holy Spirit is found in the human likeness exhibited by the soul, the body, and the action or life proceeding from both. By the body is meant, not merely the material body, but the external mind as well; that

intellect which has to do with merely natural knowledge and that will which is occupied with the bodily appetites and desires; that mind which has to do with the needs of this world's existence, with the things that we shall eat and drink and that wherewithal we shall be clothed. "For all these things do the nations of the world seek after." Truly can it be said of this personality in our natures, that it is inferior to the soul within, which has to do with the things which are to be of our eternal life; which is as the father to the external, for from it the external had originally its being and from it continually lives.

Is there not within each one of us some realization of this inner self, higher than the outer with which we are more familiar and which we perhaps more often think of as the "I"? With how many indeed does this higher being within lie dormant, the man unconscious of its existence? There may be times when, as with the Lord, the higher is so fully conscious and the lower acts so fully in unison with it, that we may say that the soul and body are one, as He said that the Father and He were one; but more often, and especially in the early part of life or of the regeneration and always with the evil, the higher lies unconscious, and we have our being in the lower.

In childhood this is true in a right way. In the early life, in the days at Nazareth, although knowing that His was the Divine Father, the Child Jesus may not have realized that Father's identity with himself. "Wist ye not that I must be about my Father's business," while indicating that he understood his relation to God, does not expressly declare his unity with Him. He was a Child among other children, busied with external duties and subject unto his parents. So every child is occupied in learning about this world into which it has newly come, and which seems all in all to him. He has no consciousness of the higher spiritual life. That is not developed till later, and has its growth, if indeed it grow at all, amid conflict with the wayward, natural desires which in the child were good, but which lead to evil if the man remain in them so that they hinder the development of his soul.

With the Lord this growth was orderly and rapid. He did always those things which pleased the Father, and thus brought the human nature into harmony and thus into oneness with the Divine. So our work in the regenerating life is to bring our earthly appetites and desires into harmony with the higher aspirations of the soul within. This we must do in our finite way as the Lord did in his infinite way, by doing in the lower outer self always those things which please the higher self within. In this work the lower must seek aid and guidance from the higher in us, which is in us the likeness of the Divine in the Lord, even as he prayed to God in the agony of Gethsemane.

One of these two selves within us must finally rule. In the Lord, the Divine nature, by means of the regeneration and glorification of his Humanity, was brought down to the very ultimates, so that in very truth he could say at the last, "All power is given to me in heaven and on earth." From highest to lowest, there was then no plane where his Being and power were not.

So we, if we live aright, subjecting the lower external self to the internal higher self, under the guidance of the Lord's precepts, as revealed in his Word, at the last shall have the external brought into union with the internal, and both with the Lord. As he himself says, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you; for without me ye can do nothing."

Then, in our finite degree, all power is given to us in heaven and on earth, that is, over our soul and body as one. To this end is regeneration.

In the life to come there can be no doubleness; one of the two selves must yield to the other. If the lower be governed in all things by the higher, the higher will pervade the lower, and sanctify its every act and make it holy, and the man will grow to the full stature of spiritual manhood, which is that of an angel. If, on the other hand, the lower be allowed to rule, the whole man will be brought down to its level, and his nature, dwarfed, stunted, mis-shapen, will be unfit to enter the holy place.

In the Lord's life on earth we have a most perfect type of what ours should be. In his progress towards union with the indwelling Divinity, in his preparation for the perfect oneness of Father and Son, we have a complete guide to our own work in the regeneration. As he met temptations on his earthly side, and overcame them by the Divine Power within, so we, when assailed by evil influences, by means of what is the Lord in us, in which we have His strength, overcome them.

As He submitted his human will to the will of the Father in all things, so should we submit the natural, born of man, to the spiritual, born of God. As he prayed to the Father in Gethsemane, even so must the frail flesh appeal to the willing spirit. And though on the Cross of discipline, our natural self fears that the end has come and the higher self seems afar off or inaccessible, yet may we have firm faith in the Gospel story, that this is but the beginning of the glorious culmination, only the darkness of the hour which precedes the morning, the death of the bodily that the heavenly may eternally live, the prelude of the perfect regeneration, the trial which, successfully passed thorough, will open to us the gates of eternal life.

Dorchester, Mass.

WILLIAM H. ALDEN.

REST.

REST is not quitting
The busy career ;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The Highest and best ;
'Tis onward, unswerving !
And that is true rest.

—*Selected.* J. W. Von Goethe.

SWEDENBORG STUDIES.

THE MENTAL ENDOWMENTS FROM FATHER AND MOTHER.

A FRIEND has written to ask the editor of the MAGAZINE to give such passages as he knows treating of what man receives from the father and mother, respectively; and he also suggests that a request for other passages be made. We readily publish this request, and hope to hear in return that others are studying or will study this great and extensive subject of human life in its initiament, its endowment from parents, and its existence as affected by its inheritance.

Swedenborg gives at the close of his work on the "Divine Love and Wisdom" a passage entitled, as Dr. Wilkinson renders it, "The initiation of man as it is by conception," and he says that this could not be known except as the Lord revealed it to the angels, by whom it was made known to our author. He describes "the least image of a brain with a subtle delineation of somewhat of a face in front, with no appendage." He perceived that it was compacted in such a way as to have three degrees of composing spherules, one within another; also, that it had right and left.

"The angels said that the two internal degrees, which were in the order and form of heaven, were the receptacles of love and wisdom from the Lord, and that the exterior degree, which was in direct opposition to the law and order of heaven, was the receptacle of infernal love and insanity; because by hereditary corruption man is born into evils of every kind, and these evils reside there in the extremes, and this corruption is not removed unless the higher degrees be opened."—D. L. W., n. 432.

A similar passage is D. W. in A. E. III. 4.

The opposition of the lowest degree of the mind, or of the natural man, to the higher degrees, is due, as we know, to the gradually increasing unfilial relation of man to his Heavenly Father. "That the case in better days was far otherwise, we find clearly stated.

"I have heard from the angels that those who lived in the most ancient times, live at this day in the heavens in like manner as they had lived on earth, and that scarcely any one is wanting from a house ; and this because love truly conjugal was with them ; and that the offspring inherited inclinations to the conjugal of good and truth, and were easily initiated into it more and more internally by the parents through education, and afterwards, when they became of mature judgment, were introduced into it by the Lord as if of themselves."—C. L., n. 205.

This tells us how well endowed were children and how easily trained to good lives in the days before the Fall.

Another passage shows how the same blessing of good inheritance may return :—

"The good into which a man is born he derives from his parents, the father or the mother ; for all that which the parents have acquired from frequent use and habit or have become imbued with from actual life, even till it has become so familiar that it appears as if natural, all this is transmitted to children and becomes hereditary. Parents who have lived in the good of the love of good and in that life have found their delight and happiness, if they are in that state when they conceive offspring, the offspring thence receives an inclination to similar good. Parents who have lived in the good of the love of truth and in that life have perceived their delight, if they are in that state when they conceive offspring, the offspring thence receives an inclination to the same good."—A. C., n. 3469.

Thus we are told what the inheritance once was and would now be but for the perversity of man, and how far it may be modified and is modified by parents of wise and good natures.

Let us now notice what is said of the inherited nature in its respective derivations from the father and mother. The teaching on this point may be found in several passages :

"There are two hereditaries which are born to man, one from the father, the other from the mother.—A. C., n. 1414.

"That which is from the father remains forever, that which is from the mother is dispersed by the Lord when man is regenerated."—A. C., n. 1444.

"The hereditary evil derived from the father is of one sort, and that from the mother is of another sort. Hereditary evil from the father is interior and remains forever, but the hereditary from the mother is of the external man."—A. C., n. 1573.

"A man receives from his father all that is internal; the very soul or life is from the father, but from the mother he receives all that is external. In a word, the interior man, or the spirit itself, is from the father, but the exterior man, or the body itself, is from the mother; which every one may comprehend only from this, that the very soul is implanted by the father which begins to clothe itself with the bodily form in the ovulum. Whatever is then added, in the ovulum or in the womb, is from the mother, for it has no increase from any other source."—A. C., n. 1815.

This gives us the general idea that the agency of the father respects the interior life of the child, and that of the mother the exterior life; and that the evil tendencies inherited through the father are more of the essential life than those inherited through the mother, so that the latter are more easily removed in the regenerating process. This is very clearly taught in another passage:—

"It is to-day believed in the Church that all hereditary evil is from the first parent, and therefore that all are condemned for it; but the fact is this: hereditary evil originates from every one's parents and ancestors; all the evil which they have acquired by actual life, even so that by frequent use or habit it has put on the image of nature, is transmitted to children and becomes their inheritance, together with that which was implanted in the parents by their ancestors. The hereditary evil from the father is interior, that from the mother exterior; the former cannot easily be uprooted, but the latter can."—A. C., n. 4317.

The expression that the paternal inheritance of evil cannot easily be uprooted, modifies other stronger expressions in preceding passages. A. C., n. 1573, has, "It can in nowise be uprooted"; A. C., n. 4317, has, "It cannot easily be uprooted." Swedenborg, in the "True Christian Religion" (n. 521), makes clear the distinction between the inclination to an evil and the evil itself, and then says that "no one is

judged after death from any hereditary evil, but from the actual ones which he has committed"; and he adds:—

"The inclination and bias to evils transmitted by parents to children and posterity, are only broken by the new birth from the Lord, which is called regeneration, without which that inclination not only remains unchecked, but also increases from successive parents and becomes more prone to evils, and at last to every sort of them."—T. C. R., n. 521.

This language as to breaking the bias, shows what is meant. The force of the inclination, whether inherited from father or from mother, is checked and broken by a life of righteousness, but the paternal bias lies deeper than the maternal and is more difficult to withstand. We do not know what others may have observed, but in several cases we have been struck with some one's exhibiting the characteristics of his mother in early life and of his father in later life. We have seen it in both men and women, till the teaching has become established in a matter of observation, and till we have come to expect that in the first half of a life the maternal inheritance will be most prominent, and in the latter half the paternal.

We may not have met our correspondent's want, but we have adduced some passages, and we repeat the request for more. We will close by referring to T. C. R., nos. 92 and 103, of which the latter says:—

"The soul, which is from the father, is the man himself. The body, which is from the mother, is not the man in himself, but is from him. Every man after death puts off the natural which he took from the mother, and retains the spiritual which was from the father."

Both these passages treat also of the case of our Lord, who successively put off what was from the mother, putting on, that is, bringing down and out what was of the essential Divine, the Father.

To some readers it may be well to add a word, because there is a disposition to forget that what is hereditarily received is not the essential life, which is from the Lord, nor the actual life, which is from the child's own ways, and that this actual

life depends for its quality very much upon the care, the guidance, and implanted influence of the mother, so much so that the mothers of great men have always been found to be extraordinary women in respect to every motherly quality. Parents can do much after the birth of their child to counteract the evil tendencies transmitted, and they can do very much, also, by combating their own evil inclinations.

WHAT IS SAID OF HOS. VI. 2.

SWEDENBORG'S language in one place as to the words, "After two days will He revive us; in the third day He will raise us up," may seem to give no warrant for their frequent use by our people as a definition of the time of resurrection. They so fully declare the doctrine of immediate resurrection instead of that which was once universally held, and which is still widely believed, namely, that the resurrection would take place at some distant judgment day, that they are in constant use in connection with other passages which contain, if they do not so fully declare, the same doctrine.

We were lately reading a remark which seemed to take from this passage its literal application, and the remark was this:—

"In Hosea it is written, 'After two days will He revive us; in the third day He will raise us up' (vi. 2). By reviving after two days and raising up on the third day, is signified to reform and restore the Church. The third day signifies full reformation and restoration, wherefore it is said that then He will raise us up. It is clear (*constat*) that neither two days nor the third day is meant."—A. E., n. 532.

This apparently prevents the common use of the passage, but we think that it admits of two modifying suggestions.

In the first place, Swedenborg was treating in n. 532 of the significance of numbers in the Word, and was showing "how great Arcana lie hid in the Word in its numbers alone." He was not treating of death at all, and was not showing what passages did and what did not treat of it. He was explaining that the number three meant more than the literal sense, and that this passage, treating as it did of the Church, was not

telling that it would be revived in two days or three, but in the fulness of time. As to a possible bearing of it on man's resurrection, he did not directly treat, and he did not exclude such a bearing unless some other passage be found more explicitly stating that Hos. vi. 2 does not refer to resurrection. If such a passage were found, it would show that he meant much more in n. 532 than he seems to us to mean.

Now, secondly, such a passage more fully separating these holy words from the doctrine of resurrection is not found, and, moreover, others are found which closely connect them with it. Such passages, therefore, modify n. 532 by showing that it does not mean so much as may at first sight appear. Let us look at them:—

“The third day in the Word is taken for the seventh, and involves nearly the same because of the Lord's resurrection on the third day.”—Hos. vi. 2, cited A. C., n. 720.

“Hos. vi. 2,—here the third day is for the Lord's coming and resurrection.”—A. C., n. 2788.

“That Jonah was in the bowels of the fish three days and three nights, (JON. ii. 1) manifestly represented the burial of the Lord and His resurrection on the third day,—MATT. xii. 40. That three signifies what is holy is evident also in the prophets as in Hosea, ‘After two days will Jehovah revive us, in the third day He will raise us up that we may live in His sight,’ (vi. 2) where the third day is also manifestly for the Lord's coming and resurrection.”—A. C., n. 901.

This seems to us sufficient. The passage Hos. vi. 2, is not only a prophecy of spiritual import, but, like many other prophecies, it was literally fulfilled by our Lord, and therefore treats of human experience. But this application to human experience, we would point out, is not its greatest application. It tells of the Church in its decline into evil and weakness, and of its restoration at the Lord's coming. The application to individual experience follows from the greater application. In the salvation of the individual it is fulfilled, and so it comes to bear upon the resurrection. But we should not feel that we know just when, with a deceased person, the waking to consciousness comes. The third day is the general rule, but

we know that, with our Lord, three full days had not passed before he rose. It is enough to have a general idea, taught by this passage and by our Lord's own example, that the awaking to consciousness in the spiritual world is not long delayed after death.

BOOK NOTICES.

THE BOOK OF PSALMS. American Version. New York: Fords, Howard and Hulbert. 1885. pp. 169.

IN a very neat form, with page five inches by seven, limp covers, and large type, this house has published the Psalms, as revised, with the recommendations of the American Committee inserted. The principal difference is the use of the name "Jehovah" wherever it occurs in the Hebrew. Of this Dr. Lansing, the editor, says,—

"No change proposed by the American Revisers is more noteworthy, and none will be more acceptable to many devout and thoughtful readers, than the substitution of "Jehovah" for "the Lord." The Divine name thus substituted occurs six hundred and eighty-nine times in the Psalms. "The Lord," which stands for it almost uniformly in the Revised as in the Authorized Version, is not a translation of "Jehovah," but of the word which the Jews in their superstitious dread pronounced instead of it. The name thus superstitiously avoided has its special and most important signification, which is not in the slightest degree that of mastery or rule, which lies in the English word "Lord," and in the corresponding Hebrew word, which occurs forty times in the Psalms and is properly so translated. The more glorious name cannot be translated by any English word, yet ought not, in the opinion of the American Revisers, to be confounded with a name so much lower, and radically different, but should be preserved in the familiar English equivalent, Jehovah. Jehovah is God devising, carrying forward, perfecting the history of man's redemption."

The name Jehovah means the Lord in His providence, and it is interesting to see that this was in a degree perceived by the Revisers, so that they did not rest their decision on exactness alone.

We hope that this version of the Psalms will come into general use.

THE RESURRECTION OF OUR LORD. By WILLIAM MILLIGAN, D.D.
London: 1883.

WE have looked with some eagerness to see how far the Professor of Divinity and Biblical Criticism in the University of Aberdeen was able to bring his students into an understanding of

this great subject, and have to say that he certainly has approached it without shrinking, with the utmost reverence, and with a desire to draw forth what is in the Gospel statements rather than to enforce a theory of his own. The Professor has no sympathy with those who make the Resurrection a mere vision, and he explains with skill that arising "in glory" by no means implies a body of light and not of substance. He contends for a real body after the resurrection, and thus speaks of it:—

"The body with which Jesus rose was not the same as that with which he died. At some moment or another of those mysterious hours during which he lay in the tomb in the garden, a great change took place; the natural became a spiritual body; what was sown in corruption was raised in incorruption; what was sown in weakness was raised in power."

We have not perceived that one important truth is seen by this writer. His idea seems to be of a change from one body to another, one being put away and another assumed. This omits the great fact that our Lord had already, before crucifixion, the spiritual body, and so did not assume it at death, but separated from it the body which was of matter. That He was inwardly such during the ministration in Galilee and elsewhere, is evident from the scene of the Transfiguration, wherein His spiritual embodiment was seen, and that men have even now their spiritual bodies, is evident from many facts, of which one is the ability of Peter, James, and John to see the transfigured Lord.

LIGHT ON THE PATH. Boston: Cupples, Upham, & Co. 1886.
pp. 31.

THIS well-made little book is described as "a Treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M. C., fellow of the Theosophical Society." A triangle is found on the title-page, and the treatise is divided into three parts. We give a few of the rules which seem to show the inferiority of this occultism to the Christian life.

"Before the eyes can see, they must be incapable of tears." "Kill out desire of life." "Kill out the hunger for growth." "Hold fast to that which has neither substance nor existence." "Look only on that which is invisible alike to the inner and outer sense."

These precepts may have a good effect in quieting American restlessness, and we look for a considerable spread of this Indian transcendentalism.

GESTA CHRISTI. By C. L. BRACE. New York: A. C. Armstrong & Son. 1883. pp. 496.

THIS finely executed work has great value to the New-Churchman because it is, as its second title describes, "a history of humane progress under Christianity." Mr. Brace, with much thoroughness of detail and with close reference to historical authorities, has traced the progress of opinion, law, and custom, in respect to many important subjects, such as War, Marriage, Serfdom, Torture, Education, Hospitality, Property, and Chivalry, showing a rapid improvement under Christianity with a serious check in the Middle Ages. In a closing portion he takes up the same points in the Modern Period and shows that a still greater advance was begun in the last century and is now moving forward with some rapidity.

To summarize Mr. Brace's conclusions, we may say, the position of woman was improved and marriage made sacred; feuds between tribes, cities, and men declined; private wars were stopped; the wager of battle, the trial by ordeal, and the torture of witnesses came to an end; the stranger was protected, and codes of law were found; slavery was condemned; the education of children became a leading aim; and institutions affording help to the needy and the suffering were developed.

It is a wonderful story, even when told by a calm, historical writer, and it is a fulfilment of prophecy, as well.

THE RISE OF SILAS LAPHAM. By W. D. HOWELLS. Boston: Ticknor & Company. 1885. pp. 515.

THIS MAGAZINE rejoices in the success of the new Ticknor firm, which began with "Aulnay Tower" and continued with this masterpiece of the most popular American novelist. Mr. Howells is bright, humorous, pathetic. In delineating character, he goes to a certain point with great skill; but, when he has given us young ladies in various phases known to Boston, he has apparently reached his limit in describing women, and we think that, as to men, his Bromfield Corey here is more sharply drawn than his Silas Lapham. Every one has read the story, and it needs no comment. As novels go now, the plot is sufficient. The pretty lady at the type-writer, introduced early, seemed to have no use except to produce an incredible jealousy in Mrs. Lapham when other anxieties were heavy enough. But it is easy to criticize. We liked the story in the main, and the "rise" was truly a rise.

SARAH AND ANGELINA GRIMKE. By CATHERINE H. BIRNEY.
Boston: Lee & Shepard. 1885. pp. 319.

THE last time we saw these noble women was during a visit made by them in their old age to our home. Early in the morning the younger sister came down stairs saying, "Tell me where I can find a dentist. A tooth has troubled me all night and I wish to go and have it drawn before sister Sarah knows anything about it." Those who knew them will understand this incident, and will recall the motherly solicitude which Sarah, thirteen years older, always felt for Mrs. Weld, and the tender care which the younger sister always took of the elder. Born in luxury in Charleston, S. C., these sisters had led remarkable lives. Quite different in their traits, they had both felt the wrong of slave-holding, had both grieved over the idleness and heartlessness which seemed to be produced in the slave-owners, had both left the Episcopal Church, had both suffered the ignominy of becoming Quakers; had both learned that, even among the Friends, freedom of mind was not found, and had both become public speakers for the abolition of slavery and for woman suffrage when no other women were in the field. Their independence of character was conspicuous, and they had inherited unusual intellectual gifts, but they never sought applause nor indulged in that conceit so apt to be found in "reformers." They were always searching and humbling their hearts, not only to assist, out of slender means, their proud relatives impoverished by the war, but to receive without hesitation and to educate the colored children of a brother who had held as slaves his own flesh and blood. Many mistakes of excessive zeal they may have made, but the nobility of their hearts which knew no fear left an example not soon to be forgotten.

EXTEMPORE PREACHING. By WILDER SMITH. Hartford: Brown & Goss. 1884. pp. 170.

THIS modest volume is not so fascinating as the "Preaching without Notes," by Dr. R. H. Storrs, but it is very plainly stated and easily understood. The writer is evidently a clergyman who has studied the best books on the subject, and has felt drawn to publish something in the nature of a hand-book. His topics are Relative Advantages, Special and General Preparation, Arrangement, Illustrations, Style, Memory, First Attempts, Delivery, Physical and Spiritual Conditions, and Repeating. He fully believes

in written sermons, but recommends the use of unwritten but thoroughly prepared discourses for Sunday evening and other occasions. "Each style, if practised with care, modifies and perfects the other." "The faculty of ready speech supersedes the necessity of hasty writing." "If there be any difference, the extempore sermon requires a greater diligence and more thorough study." He dislikes excitement, the use of a loud and monotonous tone, a hasty utterance without full pauses, gesticulations, and a too familiar style. He likes earnestness, a sympathetic voice, simple language, effective illustrations, and a natural order of thought. He seems to be out of the way only when he advises the preacher not to go into the Sunday-school, and says, "We do not remember any pastor teaching, without breaking down in a few months; that is, if he had any merit as a preacher." The implication here is severe on some ministers whom we know. On the whole, Mr. Wilder speaks as a very sensible man and an earnest pulpit-worker. He gives a hundred useful hints.

FRANCIS OF ASSISI. By MRS. OLIPHANT. London: Macmillan & Co. 1885. pp. 304.

THE life of a "saint" by a Roman Catholic is not a study of character so much as a eulogy, not history so much as romance. The same life, written by a Protestant becomes generally very indistinct and uninteresting. Mrs. Oliphant writes as a Protestant, but not as one who would diminish in the least from the fame of the founder of the Franciscans, and even as an admirer. She is dependent upon biographies prepared by the Bollandists and others like them, but she does not reject all that may seem incredible in their accounts, nor attempt to obtain the original truth. She first presents the thirteenth century as it was, and then brings upon the scene the spirited lad, the jovial youth, the impetuous man, the devoted ascetic whose place is so important that no one's study of the time is complete without some knowledge of this typical character,—a knowledge which can best be obtained in this skilful sketch.

AMONGST THE SHANS. By A. R. COLQUHOUN. New York: Scribner & Welford. 1885. pp. 386.

THE deeply-interesting story of travel in Indo-China, which is contained in this handsome volume, has some special interest to our people on account of what it suggests of the early history of

the peoples visited. The journey was evidently made in the interests of the British empire when the plans of Disraeli ruled the minds of Englishmen, but the story is just as instructive to others. Mons. De Lacouperie, Professor of Indo-Chinese Philology in London University, has added an introduction on the "Cradle of the Shan Race," and Mr. Holt S. Hallett has given a sketch of the history of the Shans, so that, with Mr. Colquhoun's intelligent account, the book is almost exhaustive. On the subject of the history of the Shan religion, however, little is said beyond the important point that all the traditions point to a westerly origin, and that the connection of their now degenerate religion with that of the Tartars is said to be evident.

THE *Literary Bulletin* of Messrs. Houghton, Mifflin, & Co. contains two announcements which will especially interest our readers. Mr. Sampson Reed's "Growth of the Mind" is to be republished with a biographical sketch. This little essay, containing the thoughts which had come to Mr. Reed from the works of Swedenborg, was prepared many years ago, and without any expectation that it would become famous; but the value of its suggestions was at once seen by those interested in education, and the first edition was quickly exhausted. Although a few years later a second edition appeared, and although its publication was continued to a seventh edition in 1867, yet the demand for it is such that a new edition was called for. Joined with some account of his life, it will make a book to be sought for by our people.

The second work of peculiar interest is of a widely different character, being the long-expected work of Rev. T. O. Paine, LL. D., on the Tabernacle and Temple. It will be remembered that such a book was published by Mr. Paine in 1861, and attracted much attention on account of its development of the Biblical descriptions into plans fully representing the buildings. That issue did not contain all that Mr. Paine had prepared, nor did his studies cease, but ever since he has been engaged in researches in almost every Eastern tongue which would enable him to perfect his work. At the same time he has made drawings of extreme nicety illustrative of every conclusion reached. The book will be published in four quarto parts, costing five dollars each, and will be a monument at once of the publishers' art, and of diligent study pursued for more than thirty years in a field which had remained uncultivated for centuries.

UNION THEOLOGICAL SEMINARY of New York has had a most prosperous career. It was opened in 1836 with twenty-three students. The next year it had fifty-six; the next, ninety-two; the next, a hundred and twenty. Its entering class has more than once numbered fifty-five. Beginning in temporary quarters and depending upon annual contributions, it now has over two millions of invested property, and last winter moved into new buildings on Lenox Hill which have cost half a million.

President Hitchcock's *Address* at the dedication of the new buildings, is full of grateful recollections of past professors and benefactors, and speaks hopefully of the future: "Christianity is not decadent. To-morrow we may all of us be wiser than we are to-day."

THE LITTLE SCHOOLMASTER MARK is called by its author, Mr. J. H. SHORTHOUSE, "a spiritual romance." It tells of a young lad who had well taught a few peasant children, and who was therefore transferred to a palace to teach the pampered children of a prince. The purpose of the story seems to be to show the hollowness and hideousness of worldliness by exhibiting it as it appeared to Mark, and the reader is deeply impressed with this lesson. The book has the rare good quality of being equally interesting to adults and children.

The American Churches the Bulwarks of American Slavery, is the extravagant title of a pamphlet written by Mr. James G. Birney in the days of the anti-slavery agitation, and reprinted the present year by Parker Pillsbury of Concord, N. H. The testimony that the churches, especially in the South, favored slavery, is of historical value, but the use of the arraignment seems to have passed away.

THE Annual Report of the Massachusetts Total Abstinence Society shows a good amount of work done in what seems to us the best way, namely, by the diffusion of knowledge. It is not a political body. An interesting part of its work is the distribution of temperance literature among the Irish from the pens of Roman Catholic Writers.

MESSRS. Root and Tinker have sent us from the Tribune Building, New York, a very interesting lithograph representing Noah Webster, a page of the manuscript of his dictionary, and a printed page of the latest edition.

THE NEW CHURCH.

Moderate Expectations.

THE results of missionary work are never so immediate as to satisfy the natural man. It sometimes appears as if great achievements were made in a brief time, and it is sometimes so reported. At a session of Convention, not long since, a minister gave an account of arriving in a Western city, of holding services several evenings, and of instituting within a week or two after his arrival a promising society. This was a seeming exception, but it was far from that. For years lay-people in that place had been reading Swedenborg, lending books, and finding out the receptive minds. At least three of our ministers had been in the town, the first forming some years before a temporary organization, and the last holding more than thirty services, many of them in churches with public notice. The missionary, therefore, did not reap what he sowed, but what many others had sown.

So it will be found in every case. The movement which erected the new edifice in Philadelphia began a hundred years ago. The rapid development of the society in Boston Highlands was dependent in a large degree on what had been done by the older societies. The society in Fryeburg, Maine, seemed to start full-grown into existence, but those who know it best, know that it crept before it walked.

There are some who seem to expect of our missionary work that it will somehow do what has never been done and what cannot be expected to be done. This is seen in any Association which employs a missionary one year and looks next year to see what societies he has founded. Nothing could be more unreasonable. We cannot walk by sight, but by faith, in such short periods. The missionary who went among the ministers in the city of Providence twenty-five years ago, and again the present year, was in a position to do some reaping and to report a marked change, but what could he have reported twenty-four years ago?

It is greatly to be desired that our people should settle down to wisdom in this matter, and should carry on their missionary work at home and abroad calmly and in the spirit of seed-sowing. Let an Association maintain a minister-at-large who has the love of

that work, and then let it be guided by reason as well as by what can be seen of results. Of course it should not select the minister without regard to his qualifications, nor withhold advice from him while in the field, but it should not ask him to revolutionize humanity in a year. The multitude shouting "Hosanna" one day, and "Crucify Him" ere the week was out, gives us an example of a false enthusiasm dying before the first breath of disappointment.

We have thought that, in their eagerness for results, our people have sometimes led the missionaries to work in too superficial a way, and thus to come into contact with the curiosity-seeking class, the restless class, rather than with the deeply religious, hungering for more heavenly food than they have yet obtained. To hasty efforts the more unstable respond, and their coming may present the appearance of great interest, but the lapse of time may show that the first comers were not the best material for forming a society. Mere statistics are not what is wanted in a missionary's report, nor mere accounts of personal activity, but the question to be put is, "Whom have you found, and what help have you rendered to the thoughtful?" If he has done what is essential, we can leave to the next generation the duty and the genuine pleasure of gathering statistics.

Vacations.

MINISTERS and people generally do not need so much to rest because they can no longer continue their work, but because, without a rest, they cannot do their best. Quantity of work is not so much needed as quality. A minister might go on preaching indefinitely without an opportunity for thorough mental recreation, but the danger would be of his work becoming unsatisfactory and gradually unsuccessful. So is it with other people, as their experience will tell. They would not insist that a vacation was indispensable, but that it was extremely beneficial.

The object of the vacation should determine the character of the plan formed for it. We cannot speak for others so well as for ministers, but they are generally led to see that the resting weeks must not be passed in debilitating idleness, nor in the indulgence of the mind and body in pleasures which make the contemplation of home duties unpleasant, but in such physical and mental exercises as will at once relieve the strain of past labors and prepare the mind to resume its work happily and efficiently. A minister should not spoil the summer rest by preparing sermons or lectures

for the winter. He will have time for that in its season. Nor should he do anything to increase mental weariness. But there are books of biography, of travel, and of fiction which will greatly nourish his mind, and there are places where he will be moved by deep and fresh religious feeling.

He needs for his work, as he well knows, a deepening of the religious experience and a recuperation of the body. If he seeks these, he will find them at the sea-shore, in the mountains, or in the woods, and will delight in the finding.

These thoughts, late for this year, have grown out of our August rest, a part of which we spent in a tent on a slope of the White Mountains, where, far above the trees, one seemed to be alone with the Lord and the clouds, where the whirlwinds came and also the still, small voice.

A Sweeping Verdict.

"She is the only member of your church I have ever seen who lived up to the doctrine." This is the remark just as it was made recently in a New-England town by a member of a Calvinistic church to one of our people. She was speaking about a lady on whom she had called in consequence of hearing that her husband was very sick. The caller found that the man had just died, and could easily see that the future must look very dark. Indeed the circumstances were extremely pathetic. What the young widow said or did to impress the caller so deeply, we do not know exactly and would not feel it necessary to tell, but we learned enough to say in a negative way that there was no passionate grief, no repining, no overpowering anxiety, no inability to think reasonably as to what must be done, no thought about dress, no fear lest some funeral usage should be overlooked, in fine, no loss of trust, of peace, of reason. This was not due in any degree to indifference. No heart was ever more tender than hers. It was from another and a higher source. It was from having no fear of evil even in the valley of the shadow of death; it was from looking to the Lord in all the sickness and in the hour of death.

And the Orthodox lady, who had known something of our people and their ways for years, had never seen anything quite like it. So she said, and very likely she was right. But is it not encouraging that once at least the full light of New-Church doctrine has shined in the face of a mourner so that others could see that light and

could discern the fact that there *was* a new doctrine, very good and very helpful?

The Title "Reverend."

EVERY now and then this title is objected to. This is not surprising. It implies to the minds of many a personal holiness which is supposed to be the peculiar quality of a minister. The title, especially when it is written out in full, "The Reverend," seems to be more than the mark of a man's calling, and becomes the declaration of his sanctity. We do not know the history of the usage. We have no doubt that it means to some the sacredness of the calling, rather than of the man, and this is the right view. We fear that some ministers are flattered by its use so that they would object to its disuse, but we suppose that, to most ministers and laymen, it is merely a title.

It would be very difficult to effect a change to any other, and perhaps there is no other to be proposed. The great teaching profession is without a title, and has long endeavored in vain to obtain one, though it may be that "Professor" will become the final designation. Lawyers were once called "Squires," but they have now no title. Physicians have the title of "Doctor," but this is in use with ministers who have received the higher degree, with Doctors of Law, also, and those of Philosophy. All the time "Doctor" means teacher, and has nothing in it that applies to healing.

Would not the remedy be found in dropping the "Rev.," the "Mr.," the "Hon.," and all the prefixed titles, and writing after the name the proper designation? Thus we should send letters to A. B., Counsellor; to C. D., Physician; to E. F., Minister; to others as Architects, Teachers, Justices, and so forth. The letters indicating college degrees might answer in some cases, but they are generally not important enough to be used.

We think that Thomas Worcester, who did not fear to seem peculiar, never wrote "Rev.," but always, in addressing a letter, wrote the name with the letters "N. C. M." subjoined, meaning "New-Church Minister." These letters would now puzzle postmasters, but we think that the use of a simple designation of the calling would be satisfactory to all sensible men.

Conference Notes.

FROM reports made to the English Conference, we learn that Accrington gained forty-four members during the year, and now

has five hundred ; that Kensington added thirty-seven, and now has three hundred and one ; that the society just received, Colchester, has forty-one members ; that the small society at Snodland, which follows the Anglican ritual closely, gained twenty-eight, the largest proportional increase ; and that several of the smaller societies show no gain. The whole increase was about three hundred.

Correction.

IN reviewing "Heaven Revealed" we criticised the author, Mr. Barrett, for speaking of Rev. E. H. Sears as a Doctor of Divinity. We had ourselves been called to account for giving him this title, but had not made special inquiry. We now learn from his son that Mr. Sears received this degree from Union College not long before his death.

The Massachusetts Association.

IN our next number we shall give the full minutes of the very enjoyable meeting held at Elmwood. The ordination of a young man, Mr. H. C. Hay, the essay of Mr. E. H. Sears, and the wholly successful efforts of the hospitable people of Rev. T. O. Paine's Society tended to make the day a most restful and encouraging one to all present.

THE RELIGIOUS WORLD.

The Old Doctrine of "Lo here ! Lo there !"

IN one of the most interesting of our exchanges, because it is very open in statement and fair in discussion with all sorts, we find the following under the head of *Question and Answer* :—

"While conducting a Sunday-school in a school district in our town, I announced to them the desirability of forming a church on the fundamental idea or doctrine that Christ has come. I find great pleasure in having such a friend at hand, and not afar off."

To this the editor of the *Watchman* (Baptist) replied,—

"Christ has indeed come — once in the flesh, to die, to rise from the dead, and to die no more. Again, He has come in the dispensation of the Spirit.—JOHN xiv. 16-23; xvi. 7-15. The presence of the Spirit involves the spiritual presence of Christ.—ROM. viii. 9-11. Most surely Christ is very near to every believer. But the Person of Christ is absent.—2 COR. v. 6-8. He is absent for a time, but is to come again visibly.—ACTS i. 11. He is to *appear*.—2 TIM. iv. 1; TIT. ii. 13; PHILIPPIANS iii. 20, 21; COL. iii. 4. The Resurrection and the Last Judgment will take place at His second appearing. This promised visible return has not taken place. 'All attempts to explain the promise as having been fulfilled simply *explain away* the Scripture instead of interpreting it. Swedenborg taught that the second coming of our Lord was in 1757. But whoso accepts Swedenborg as a revealer of the truth must accept a good many things which can only be interpreted out of the Bible after they have been put into it. Our friend, if he holds that all the promises concerning the coming of the Lord have been fulfilled, does well in founding a church on the idea, rather than using the idea to distract an existing church."

We give all that the paper contains, but the answer goes so much farther than the remark which suggested it that we conclude that the editor gave only a part of the letter which he had received and which probably made some mention of the doctrine of the New Church.

We were very much interested in the answer, which was direct, full, and apparently drawn from the Bible, but we could not fail to notice some defects in it.

1. It ignores our Lord's own teaching altogether.

2. In giving Paul's teaching it admits no modification of a view which nineteen centuries have taken, to the disappointment of millions and the development of doubt.

3. It does not see that, in preferring Paul's teaching to our Lord's, it holds to a doctrine which rejects science, the firm foundation of true theology.

4. In speaking of Swedenborg, the editor doubtless expressed his understanding, but it is not asking too much of men in such positions that they should understand that the doctrines of the New Church are drawn from the literal teachings of the Word,—in this point from such sayings as :

"The kingdom of God cometh not with observation. Neither shall they say, Lo here ! or Lo there !" — LUKE xvii. 21.

"Behold, I come quickly." — REV. iii. 11 ; xxii. 7, 12, 20.

"The time is at hand." — REV. xxii. 10.

5. The belief that the Lord will be visible in person to men on earth, rending the graves and catching up the living into the air, is based upon just such misinterpretations as were made of the Old Testament promises and as led to disappointment with our Lord when He came and even to His rejection by the people.

6. Nothing could be more weakening to the Church than the teaching here given that our Lord is absent, when He expressly promised, "I am with you always," "I will not leave you comfortless, I will come to you."

George MacDonald.

OUR readers may be interested in learning that a writer whom they once held in very high esteem has been preaching, and telling his faith :—

"Dr. George MacDonald occupied the pulpit of the Free High Church, Edinburgh, on Sunday, and the announcement that he was to do so, attracted a great many strangers to the service. All ranks and classes in the community seemed to be represented, the congregation including Lord Provost Harrison, one or two Lords of Session, several professors, a number of prominent members of the Faculty of Advocates, and other learned societies in the city. The church was crowded for some time before the usual hour of service, the passages being fully occupied, while many persons were unable to gain admission to the building. Dr. Walter C. Smith conducted the opening devotional services, but most of the other services were led by Dr. MacDonald, who, in beginning a sermon from the text in ST. JOHN v. 37, remarked that it was believing with his soul that God is all and in all; that man without Him is less than nothing and vanity, yea, worse than nothing, for he was corruption without God; it was in thus believing that he stood before them believing that Christ is the eternal Son of God, who came to the earth to take us home to his Father and our Father. But he (Dr. MacDonald) stood before them, not to attempt to prove anything to their intellects; that were foolishness in him, as he thought it was foolishness in any man who had to deal

with such truths; his hope and desire was to move with a throb of fresh life those souls that were made in the image of God and were capable of recognizing the Father. It was his desire to move their hearts to come into simple, natural, living contact with the soul of Christ. He desired not to prove any doctrine — if it were the truest under the sun — to the brain or intellect. He should count it but lost labor on his part to do so; for a man might believe all these things with his intellect, and be only nearer Satan for it. It was another thing to learn what is truth by knowing the truth, by knowing Him who said, 'I am the Truth.' If we knew Christ, the whole sphere of knowledge and life was opened to us. Dr. MacDonald afterwards proceeded with an exposition of the text, his discourse lasting much longer than the usual forenoon sermon. Nevertheless, the preacher kept his large audience spellbound to the very close."

The Switzerland of Africa.

WE take from the always readable *Missionary Herald* some description which will be peculiarly interesting to our people:—

"THE SWITZERLAND OF AFRICA.—Bishop Hannington, with Messrs. Handford and Wray, of the Church Missionary Society, with a view of opening a new mission, have recently visited the magnificent region, called the 'Switzerland of Africa,' the chief feature of which is the lofty Mount Kilimanjaro, rising more than 18,000 feet above the level of the sea, and covered with perpetual snows, though only three degrees south of the equator. This region lies about two hundred and fifty miles northwest from Mombasa, on the eastern coast, and through it runs the natural road to the Victoria Nyanza. Travellers unite in describing the scenery as marvellously lovely, uniting the luxuriance of the tropics with the grandeur of Switzerland. The beautiful vale of Tavéta is especially spoken of as a 'very Arcadian bower of bliss.' Lying some 2,400 feet above the sea, seven miles in length by one in breadth, skilfully irrigated with cool waters from the melting snows on the mountains, richly cultivated, surrounded by gigantic forest trees rising eighty to one hundred feet before branching into a luxuriant canopy, with a profusion of ferns and flowering shrubs of every hue in the intervals, this lovely valley is a very 'forest haven of refuge.' It is entered through a narrow defile, across which are thrown thick barriers of wood, forming an impenetrable defence, jealously guarded, with a single opening for a gate. The inhabitants form a republic, are of mixed origin, are diligent agriculturists, raising in their fertile and carefully irrigated soil rich banana groves, sugar-cane, sweet potatoes, yams, and every variety of tropical vegetables, while also they are great bee-masters, with fat flocks of sheep and goats. They are described as honest, industrious, hospitable, manly, courteous, though grossly superstitious and terribly corrupt.

West of Tavéta are the highlands of Chagga, comprising the whole habitable region along the south and southeast slopes of Kilimanjaro. Here are no towns or villages, the whole country being dotted over with clusters of two or three houses, surrounded by plantations and gardens. Indeed, each separate state is like a huge, straggling city, a vast expanse of huts and gardens. The beauty of the region is wonderful, an exquisite vegetation clothing the lonely gorges and glens, lighted up with the brilliant colors of tropical blossoms. Not a month passes without rain, and the fertile country shows everywhere signs of most luxu-

riant cultivation, as rich and luxuriant as that of Tavéta, with the advantage of a delightful interchange of mountain, forest, and plain. The principal chief in this locality is Mandára, ruler of Moschi, described as a very pleasing specimen of African royalty, powerfully built, of princely bearing, with a pleasant, intellectual face, his single eye full of intelligence, affable and courteous in his intercourse with travellers, very ambitious, and invariably exhibiting the ingrained characteristic of all African chiefs — intolerable greed. His ambition leads to frequent wars with the neighboring chiefs; the whole country being in a constant state of tension, the friends of one petty chieftain being unable to pass safely through the territory of his neighbor; each, however, having an insatiable craving for the presence of white men, to add to his wealth and importance. Here is a fine field for Christian enterprise, which the Church Missionary Society is preparing to enter."

The Name Jehovah and the Revision.

THERE is a good deal of fault-finding with the revision, some of it severe and some gentle. In the *Independent*, Rev. John Miller thus speaks of the decision of the Revisers not to use the name Jehovah wherever it occurs: —

"Jehovah is a most important word in the Old Testament. It is the third person singular future of the verb *to be* in its more ancient form — to wit, as *havah* instead of *hayah*. God himself has indicated its purpose; that is, about the time of the Great Deliverance in Egypt, he lowers the name El Shaddai, and calls himself HE-SHALL-BE; and the reason is obvious. He was about to do what he had a right to do only if he carried out the purpose of what he was to be when he became incarnate. Indeed, all that he had done from the beginning, even the creation of the world, was built upon what he was not yet, but what was covenanted and arranged in what he was designed to be. When he became Immanuel, 'I shall be what I shall be,' (Ex. iii. 14) is the way he repeats the idea. Even supposing that this is too pronounced, Jehovah had some meaning, and was introduced under circumstances of great solemnity. It was cast away out of mere superstition. How strangely unfortunate in the Old Version to succumb to this and to follow a Jewish fault in covering up just such a word of inspiration. There seems to have been no ground for it, and the fine capital that the Revision could have made by ridding us of just this one miserable blot intensifies the feeling with which we find ourselves invited to plow through other centuries with this senseless omission of a most striking name for God.

To say that the Jews spoiled the word by introducing into it two extraneous vowels, is to say that we cannot say Jahveh instead of Jehovah; and to say that Christ ratified the word 'The Lord' (MATT. xxii. 44) is simply to recite the history. Christ undoubtedly used the Septuagint. What else could he use? 'The Lord,' which he found there, no one doubts, was a truthful appellation. To stop and correct it was no part of his work. But that that sanctioned the Septuagint superstition, or that we, in translating from the Hebrew, must yield to their fault, is utterly without sense, and has marred the book and perpetuated an idol sacrifice."

The Religious Condition of Europe.

WE copy from the N. Y. *Independent* a summary statement of great interest:—

"Glancing first at Russia, we find religious circles disturbed by many excitements not unlike those which prevail in the politics of the Empire. The national Church is confronted on one side by the Raskolniks, the Old Believers, the ultra Orthodox who stand related to the Establishment something as did the Covenanters of Scotland, and the Non-jurors of England to the national Churches of their kingdoms. On the other hand, the Imperial Government is putting forth many acts of power against the Roman Catholic hierarchy of different provinces of the empire. In the great millenary celebrations this year in honor of Cyril and Methodius, who, a thousand years ago preached the Gospel to the Slavonic nations, there are conflicts of race and of religious parties. But while, through the empire generally, a dead orthodoxy prevails, the religious condition of Russia is an interesting study. The emancipation of the serfs has been followed by educational movements not unlike those of the last twenty years among the Freedmen in this country, and there can be little doubt that the intellectual awakening will be attended with religious progress.

"In the Scandinavian nations there is spiritual activity. We have spoken, at some length, at different times, of the condition of the State Church of Sweden, and of the "Free Church" movement, as seen in the organization of societies of the "Waldenströmians," Baptists, and Methodists. In Norway similar movements are in progress. The meeting of the Evangelical Alliance, in Copenhagen, last year, turned the thoughts of many to the Church affairs of Denmark, and it is seen that there, also, in religion and in politics, are movements toward a larger freedom and a more earnest life.

"In Belgium, where the Church of Rome has had unusual power, there have occurred, the past year, exciting political conflicts on educational questions, which were intimately associated with Church life. It may be expected that the ferment will result in broader views which will be favorable to the progress of religious truth.

"In Germany, evangelical doctrine seems to be making advances. The universities are no longer under the influence of Rationalism; but in nearly all of them orthodox thought has gained the field. The number of students for the ministry is increasing, and evangelical influences are prevailing. The religious history of Germany, in recent decades, furnishes a powerful argument for the truth of the evangelical system. For that record shows that Christianity is strong, not merely in the conservatism which adheres to ancient ideas, but also in its own reasonableness, and that, when cast aside, as it was to a great extent in the prevalence of Rationalism in Germany, it can command a restoration as the only satisfactory solution of the mysteries of life.

"In Austria, Romanism is still dominant; but the power of the hierarchy is far short of what it was twenty-five years ago. The people are not less religious; but it is God, not the priest, to whom they give reverence.

"In France, there is commotion in religion as well as in politics. The survival of the republic for fifteen years indicates its permanence, and that the hierarchy can-

not hold a political dictatorship. There is steady progress toward the severance of the connection between Church and State. The appalling prevalence of infidelity shows the utter failure of Romanism as a power for proper religious training. The hierarchy had full control in France; it was the sole teacher of religion and morals; but it was unable to hold the confidence of the people, and they broke away from the guidance of the Church, and became not merely indifferent, but, to a great extent, bitterly hostile to Christianity. Had the Reformation prevailed in France, the nation never would have sunk into its present condition. But evangelical influences are at work in the land of the Huguenots, and there is reason to hope that Christianity, when presented in a purer form, will win back the allegiance of the people.

"Italy is another witness to the failure of Romanism; for Italy, like France, is largely skeptical. With only the Papal hierarchy to guide them, the people have wandered away from the Gospel, and very largely deny the truth of Christianity. But as the last score of years has seen the rising of a new Italy politically, a few years more may see the development of a new religious life.

"The religious condition of the continent of Europe has many serious and perplexing aspects; but it is by no means discouraging. True Christianity is advancing. The downfall of superstition does not involve the decadence of the Christian system; but only gives it a clearer field in which it makes a more rapid and a sure advance."

Death Justly Viewed.

REV. S. T. SPEAR, D.D., has been printing in the *Independent* a series of articles on the Life Hereafter, and has brought into them some truths likely to be accepted by all his readers. In describing the end of a good man's earthly life, he says:—

"The final hour of this survivor has at length come, perhaps in old age; and now he is about to follow his departed friend to the world of spirits. Having finished his course, and kept the faith, he comforts his last moments with the thought that the event, so near at hand, is to him simply a translation from his bodily and earthly home to his home in Heaven—the home which has so long been the object of his faith, and where the friend he lost will be found again. He reads his title clear to mansions in the skies, and waits for death to place him there. He praises God for the joy and hope imparted by the heavenly home revealed and promised in his Word. He closes his eyes in death, and opens them in Heaven. He is there, and meets his Saviour there. There he meets the saints of all ages. Let us thank and praise God for the heavenly home guaranteed to us by his Holy Word. Let that Word be our guide, and its comforts will not fail to be our delight."

Church Unity.

THE *United Presbyterian* utters important truth when it says,—

"In promoting Church unity there is one primary duty to be attended to, without which all others will be of no avail. It is that of exercising a Christian spirit, so that even the differences that exist among Christians and Churches will be

spoken of in the use of proper language. Leagues and conventions are not without their uses. They bring people of different ways of thinking together, and enable them to see each other in a new, because a closer, light; but they cannot produce unions, unless the vital quality of brotherliness is increased. Nor will conferences and embassies of themselves bring about the desired result. They may express a disposition that has already grown up and put it in form. In other words, they may shape into a resolution, or some other kindred thing, feelings and opinions previously born in the hearts of those concerned with them. They will do nothing more, unless it be to widen existing divergencies, and thus delay the time of fuller affiliation. The man, therefore, who is anxious about unity can do nothing better than to cultivate, first in his own heart, and then in the hearts of others, the truth of love as it is taught in the Gospel, and as it was exemplified in the life of the Saviour."

Roman Catholics Worshipping in English.

It is surprising, but true, that a movement in the direction of using English in religious services is making by Cardinal Manning. He says:—

"It is a matter that is receiving great care and study by our bishops in this country, and even now, after long and careful preparation, we have in the press a work of about one hundred and fifty pages, which comprises many devotions rendered in the English language. We have collected some of the fine old hymns, many of them over three hundred years old, and translated such devotions as the 'Psalter of Jesus,' the fine old litanies for the four seasons, and several offices. This will, no doubt, be a stepping-stone. The Bishop of Salford has now a service approximating somewhat to the vespers, such as the singing of the psalms and various hymns in English. It is in very great favor in his cathedral."

Creed Revision.

SOME of our people who have no sympathy with the world at large find no pleasure in movements towards revision of creeds, but we are glad to chronicle without too sanguine expectations every word in the right direction. Thus it is interesting to note that the *Evangelist*, a Presbyterian organ, takes up the declaration "Elect infants dying in infancy are saved," and says that it implies that non-elect infants are not saved. "But this" says the *Evangelist*, "is what none of us believe," and it therefore demands the omission of the statement.

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